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Zion's Herald.

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THE CURRENT ISSUE.

Timely words are spoken by James Buchanan, on the first page of this week — words that may help some "Drifters" to take up their idle oars again and pull against the current.

Bishop Mallescu writes of "Our Church in America," and pays tribute to the founder of our mission here, Dr. William Butler, and to the work of Bishop Gilbert Haven.

The first part of a paper on "Four Hallelujahs and a Triangle" of European travel, by Rev. W. P. Stoddard, will find on page 2, touching at Florence and Pisa.

"Westminster's" "Transatlantic Echoes" bring us to our listening ears bits of interesting information from the British Isles.

"Religion in Silver Slippers" is the quaint title of a short paper by Dr. Sherman, which gives a graphic picture of a canting, hypocritical Christian.

Rev. E. A. Manning describes in an interesting manner "A Model Conference" — the Florida Conference of the N. E. Church, South — a model Conference, with exceptions.

On the 7th page, "Dirigo" provides a "Maline Letter," giving a resume of the history and growth of the Maine and East Maine Conference Seminars.

The family page is filled with entertaining and useful miscellany, original and selected, including a clever poem "To Bellamy" by E. F. Grover, and a clever article concerning "General Conference and Women Delegates," by Mrs. Obed Nickerson.

The Outlook.

Our geographies are not yet complete. Land is known to exist north of Alaska. Whalers have seen it, but did not dare to stay long enough to explore it. Capt. Leavitt, who has spent five winters at Point Barrow, rehearses stories told by natives of this unknown land. Its secret will, sooner or later, be wrested by some daring explorer.

Work on the tunnel under the Hudson River has been intermittent and slow. The north section, however, has been carried from the Jersey side to a point almost beneath the center of the river. The project will take on new life now that an English syndicate has come to its relief with needed capital. The new contract provides for the completion of both tunnels within about a year.

The Direct Tax bill, which was passed by the last Congress, vetoed by President Cleveland, and failed finally of the requisite number of votes in the House, was adopted by the Senate last week. The vote stood 44 yeas to 7 nays. The bill provides for the repayment, to those States which levied a direct tax in 1861, of the sums levied, and appropriates an aggregate of \$17,358,085. It will doubtless pass the House. The amounts distributed to the various States will be more apparent than real, since the federal taxes will in some cases nearly exhaust the apportionment.

Until next June the Greek government will keep open its offer to sell the site of ancient Delphi to the American School at Athens. There is at present, however, no encouragement that the required \$75,000 can be raised. The Boston High School girls have contributed \$200, and some colleges and academies have done what they could. It seems a pity that this most promising of all classical sites for excavation should be lost to American archaeologists who are on the spot and are trained for the work, for want of a little money. Some foreign government will probably capture this tempting prize.

It is fortunate for the country that an association exists for the preservation of forests on public lands. There are from fifty to seventy million acres belonging to the government, the timber of which will be indispensable to the industries of future States. This valuable growth is exposed to an estimated annual loss by fire and lawless depredation of \$10,000,000; and Senator Teller now proposes to ask Congress to permit Western mining corporations to appropriate as much of the public timber as they choose. A counter bill will be presented by the American Forestry Association to check this reckless improvidence by placing the endangered areas under military guard, and by appointing a commission to devise a plan for their permanent management.

The rivalry of the great trans-Atlantic lines in building the swiftest steamers will be intensified when the six racers now being constructed shall enter the lists. The White Star Company will have a new steamship ready in the spring — the "Majestic" — and the Cunard line two powerful twin-screw boats — all three built with the purpose of lowering the record of the "City of Paris." The French company will launch their largest steamer in the summer — a twin-screw ship, to be named "Touraine," while the "Normania" and "Venetia," which will be added to the Hamburg-American line, promise to make swifter passages than even the "Columbia," a sister ship. No one can tell when the limit of speed will be reached. It may yet be possible to go from New York to Rome in a week.

It is an interesting fact that Lieut. Jaime, of the French Navy, has succeeded in reaching Timbuctoo, with the gunboats "Niger" and

"Magi" — the second time that steamboats have dropped anchor off this famous city. Not more than a half-dozen Europeans have ventured to visit this remote center of caravan traffic in the Sudan, and these only in Mohammedan disguise. But it is a far more interesting fact that on the Benue branch of this same African river the Royal Niger Company (British) has effectually prohibited the importation of liquor among the natives, and greatly restricted its sale on the lower Niger. Says the New York Sun: "The spectacle of this large company refusing to make money in the easiest way possible is particularly edifying, inasmuch as most African trading companies are clamoring loudly against any interference with their rum trade."

The failure of four out of the seven monster guns made by Lord Armstrong for the English Navy, and mounted on the "Ben Bow" and "Victoria," will probably lead to the abandonment of ordnance of this large calibre. These guns are muzzle-loading, of 16-inch bore, and weigh 110 tons; they carry a projectile weighing 1,800 pounds, the powder charge being nearly 900 pounds; their range is about 16 miles. They cost over \$100,000 each, require a good deal of intricate machinery for manipulation, and are not expected to stand more than 75 or 100 service rounds. Thus far they have proved a costly experiment. The Admiralty will now probably fall back upon their next heaviest piece of ordnance — the 67-ton gun, which will stand a longer strain, is more economical, and practically quite as effective as the heavier gun.

Next to the equipment of superior guns is the ability to accurately direct or concentrate their fire. The method in use of determining position by sextant or by the range slide has never been satisfactory. The latter has never been graduated finer than for fifty-yard intervals. When "guns of precision," like the Hiltchcock revolving cannon, were introduced into our navy, they were acknowledged to be more effective, despite their small calibre, than the heavy 9 or 11-inch guns. This serious lack, however, has now been supplied, and the accurate aiming of great guns has been made possible by Lieut. Fiske's "range-finders." This invention consists principally of two telescopes, each of which is mounted upon a circular plate that has its graduated scales, its electric wires, etc.

The method of finding the range of any distant object consists in first determining a fractional part of a conducting body bearing in length a ratio to the angle included between two lines of sight directed upon that object, and measuring the electrical resistance of the part so found. At each of these telescopes, at opposite ends of the base-line, is an observer, who takes observations of the distant object, movable or immovable. A third observer is stationed at a galvanometer, who adjusts the contact-bar to the resistance wire at the receiving instrument, which, through electrical resistance, points out the correct distance of the object. If the observers at the telescopes keep the officer at the chart or receiving instrument constantly advised as to how their telescopes are pointing, the exact distance of the object is known at each second of time.

Both the "Chicago" and "Baltimore" have been fitted with these remarkable instruments. By means of them the batteries of these ships can be trained upon an object with almost unerring accuracy.

Speaker Reed's rulings last week in the absence of rules evoked, as was expected, a tornado of partisan invective; but though the clamor was exciting and prolonged — lasting nearly three days — though every epithet that rage and sarcasm could command were hurled at him, Mr. Reed conducted himself calmly and unflinchingly; and when the storm had spent itself, proceeded to the consideration of the contested election cases, in accordance with the programme arranged beforehand. "Filibustering," as it is called — dilatory motions by which legislation is obstructed and the will of the majority hampered sometimes for weeks, but for the practice of which the party now in power is confessedly not without blame — will evidently not be tolerated. Further, until the rules be adopted, it is clear that a "visible quorum" — a quorum of members actually present whether voting or not — will be treated as a quorum by Speaker Reed.

The envoys of the provisional government of Brazil (one special and the other regular) were officially and cordially received by President Harrison last week. The recognition of the new republic was completed by the nomination, on the next day, of Mr. Adams, our minister at Rio de Janeiro, as minister to the United States of Brazil. The example of this country will probably be followed by the European powers. The *de facto* government, though avowedly transitional, has indicated its strength and ability to maintain itself until its power is surrendered to constitutional authorities. The decree of January 7, withdrawing State support from the Catholic Church at the end of one year, and guaranteeing to individuals, churches, and associations "the full right to exercise their religious beliefs according to their own dictates," and freedom from interruption and disturbance "in their devotions, either private or public," will mark an epoch in the history of that people.

The increase of insanity in every part of our land is fearfully suggestive. In New York, as shown by the report just rendered by the Board of Charities, that increase was from 9,537 in 1880 to 15,482 in 1889, making an average annual increase of 660. The ratio of increase during the period has been 62 per cent., while the ratio of increase in the population has been only 18 per cent. The excess in the increase of the insane in the State over the increase of the population for the nine years, as thus shown, has been more than 44 per cent. The above makes no ac-

count of the insane in family care; but assuming the number to be the same as in the census of 1880, the total number of the insane in the State of New York would be 20,000, or one for every 300 of the inhabitants. There is no reason to doubt that in Massachusetts the proportion of the insane equals that of the Empire State; and in that case our insane amount to 7,000. In the mode of treating the insane, New York is leading Massachusetts. The latter has reared several palatial piles for massing the patients; while the former, following the trend of latest reform, favors the cottage system.

The great debate which has been going on for a fortnight in the New York Presbytery came to an end on Monday, when the report favoring revision was adopted by a vote of 33 to 43. That such a result was inevitable — that the outcome of this prolonged agitation, during which sides have been taken with great positiveness, and intense feeling has been aroused, must be either revision or division — has been apparent to all who have followed the discussion from day to day. The venerable Confession has suffered too much detraction, its dreadful affirmations have been too relentlessly exposed, for it to continue, without pruning or revising, as the exponent of Presbyterian belief. The Chicago Presbytery also voted overwhelmingly in favor of revision.

A curious phase has been reached in the Colombian difficulty. It will be recollected that that government recently imposed restrictions upon American trade on the San Blas coast which amounted to practical prohibition. It sent its gunboat "La Popa" to enforce these restrictions. While the matter has been waiting diplomatic settlement, the 30,000 Indians of the San Blas coast, who have been accustomed to receive merchandise from American traders in exchange for coconuts, have flung off their allegiance to the Colombian government and annexed themselves to this country. They have informed the officers of the gunboat "La Popa" of their purpose. The Colombian merchants of Cartagena have surely no ground to congratulate themselves on the success of their petty intermeddling.

The dreadful news that twelve Italians had met a horrible death, and a dozen more had been seriously injured, by the burning of a tenement house on North Street in this city, with its sickening details, had scarcely been read in the morning papers of Monday last when the bulletin board announced a fire in Secretary Tracy's house in Washington, the tragical fate of his wife and daughter and servant, and the very narrow escape of the Secretary himself from the calamity which has wrecked his beautiful home. Profound sympathy is felt for the survivors of these appalling calamities both in low life and in high life.

Our Quiver.

The Fullness of the Scriptures. Above all books, the Bible is replete with truths adapted to the permanent wants of man. "The Bible thoroughly known is a literature of itself, the rarest and richest in all departments of thought or imagination which exists," are the words of Froude, which will find a response in every serious and candid mind. The volume is full and running over. The contents are marked by extreme variety, suitable to different mental tastes and conditions of men. The truth is packed between the lines so closely that one can never know its natural bulk without picking out the mottoes. Most books we are able to master by careful study; this one, like the rainbow, eludes our grasp by opening ever wider stretches of truth.

Compromise. Compromise with evil is always dangerous. The devil will be sure of the best half of the bargain. You are on his ground; the first step in the wrong direction not only makes the second one easier, but makes it almost inevitable; you must take the second to vindicate your conduct in the first. The slow drift from the course of duty is not less dangerous than the sudden outbreak of sin. The latter warns and arouses; the former chloroforms the moral nature. The volcanic eruption in the life of David, disclosing the liquid flames beneath ready to swallow him up, extorted the cry for forgiveness and help; his greater sin, in face of this terrible warning and of divine admonitions, floated calmly down the stream, amid the odor of flowers and the delights of music and sense, toward the fearful cataract.

Forgive and Forget. The old adage, to forgive but not to forget, is a curious travesty of the teaching of our Lord, the quintessence of the gospel of human selfishness and revenge put in the place of the generous love of Christ which blots out our sin, and treats us as though we had never sinned. The adage reverses this order. It teaches that when we have forgiven, we should never again trust the sinner or do him a favor. This sense is admirably brought out in the illustrative fable which usually goes with the proverb. The tame serpent, wounded by the hatchet of the angry husbandman, refused to return when the latter was of a better mind and in need of some favor. Though the smart of the wound was gone, the mark was left, and the memory of the evil deed was too fresh to allow the serpent to do him a favor. Though as far up in the scale as many Christian people ever get, this is really the gospel of pure devilishness. Even publicans and sinners do thus much; but it is a sorry standard for a Christian. Hardly anything could be more un-Christian. If Christ should treat us in this way, our

chances of heaven would be very small indeed.

Chit-Chat.

Though deprecated by some wise people, as vain and frivolous, small talk has a legitimate function in human intercourse. It is the small coin of conversation. Those who despise its use often get on as badly in social life as the merchant who excludes the dimes and quarters from his money-box. Without them, the wheels of trade are blocked. An honest old copper penny will often turn the corner of a good bargain. Chit-chat gives ease to conversation. The strait jacket is removed; the mental forces have full play; the man acts himself; and the communication of soul with soul becomes free and delightful. With the small talk he is familiar, and can toss it about as a juggler does his coins. The philosopher with his learned and exact phrases at once deadens the flow of soul. It is a mistaken notion that we converse only to obtain new ideas. Men are not very original. The things we say to-day have been said just as well a thousand times before; but that forms no reason why we should not say them again. The coins in your purse have been through a hundred hands and are all the better to serve you again. The fellowship, rather than the store of wisdom communicated, is the end of conversation. Whether they say anything or not, we like to hear some people speak; they inspire us and set our own mental machinery in motion. Chit-chat often brings us most directly in contact with another soul. In little things genius is best tested. It requires a nicer education to make a watch than to fashion an arch. All good conversationalists know the use of small talk. To be sure, they know something more, larger, better; but the chinks in the larger are wonderfully filled in by the familiar handling of things in a chatty way. Many a wise man would be a better talker with a fresh supply of small coin.

Contributed Articles.

DRIFTING.

JAMES BUCHANAN.

PERHAPS the time has not yet come, to most of our readers, when the good resolutions of the New Year begin to flag a little, and that inevitable moral reaction sets in, which marks the crisis of every endeavor of the will. But we are all of us quite sure to meet this reaction, sooner or later; and certainly it will do no harm to anticipate it by a few words of the general subject of giving way, yielding to the current of circumstances or temperament — in brief, drifting.

The temptation to drift is strong. There is a tendency — although an apprehensive and shrinking tendency — in human nature to drop the paddles and go with the tide. Tremendous currents are streaming through this Gulf of our existence; and though we are well assured that many of them plunge into seething whirlpools, still, for aught we can see, there are barks traveling prosperously upon these gliding highways, while we fight our way against them. The temptation is to forget the future in the present, the result in the things that lead to it. Temporary satisfaction, temporary ease, lead us to forego the many struggle for eternal welfare. This is the tendency. There is no denying it, for the best of men and women have confessed their struggles against it. Poor weak human nature tends to yield itself to the currents of life. We are carried away by our passions, by our desires, by the seductions of circumstance, by the pressures of environment.

And yet we know that we ought not to yield to these things. There is that within us like a fog-bell, warning us, when we drift towards rocks and shoals, to spread all canvas and beat out to sea. It is a fearful thing to go with tide and current. The very fact that a boat is drifting, is evidence that it is in danger. Sooner or later it will meet its fate. It may be that the rocks along the shore are hungering for it; it may be that the cataract draws it down; or perhaps it floats out to sea and is lost forever. Always in danger is the boat that drifts. And so it is with the drifting life. The fact of yielding is the assurance of destruction. Drifting is a process, and like every process it has an end. We go faster and faster, surer and surer, towards the gulf that yawns for our souls; and when we have reached its outermost circle, there is no more return. Can there be anything more dangerous than drifting?

And observe, further, that drifting is a manifestation of death. Nothing drifts except it has lost the life-principle. A dead body drifts; a live body swims. A block of wood drifts; a ship sails. If you see a dark object toasting farther and farther from shore with the receding tide, you think of it as something dead and helpless. If it were alive, it would either swim or sink. The same is true of us, who are passing through the waters of life. So long as the vital principle is strong within us, we will struggle against the tides and the currents. There is in us that same instinct of self-preservation, that same unreasoned impulse, which the wild animal feels when his feet let go the firm ground and he is tossed on the hurrying stream. It is only as we lose this strong sense of life, and in proportion as we lose it, that we yield to the temptation of drifting. The yielding characters are those that have lost vitality. And the more they yield, the more surely and swiftly the numbness of death creeps over the will. By-and-by there is no rousing them to moral conflict. The power of resistance is wholly gone. They have reached the outermost circle of the whirlpool.

Looking for the sure secret of the successful and noble life, may we not define it as the life that progresses? Does this conflict with

any man's philosophy, whether he be atheist, agnostic, Comtist, man of the world, or Christian? — whether he worship force, humanity, or God? The life that has a principle and a purpose; that goes onward and upward; that travels along the currents of vital will rather than the shifting tides of circumstance — is not this the kind of life upon which a man may look back in his dying hour, and say, with the Apostle Paul, "I have fought a good fight, I have finished my course?" We may all of us have doubts and questionings as to details of creeds and doctrines; there may be a veil and a shadow between us and the future life, so that our hearts turn unsatisfied from apocalyptic imagery; but there is one thing we know with all the certitude of individual and universal experience, and that is this: that the life which takes hold upon God, and strives toward Him; which maintains its principles and actualizes its ideals; which progresses, and does not simply drift, is a blessed life — blessed here, surely, and blessed so long as the conscious life of the soul maintains its relation to the conscious life of the universe.

OUR CHURCH IN MEXICO.

BISHOP W. F. MALLESU.

MEXICO is a land of wonders. Every one who, in his earlier youth, has read the works of Prescott, has many a dream-land vision when he thinks of this southern land. To be in Mexico is the realization of many a hope and many a bright day-dream. Last August, on the eleventh of the month, which was Sunday, I was in far-away Maine, at Bar Harbor, assisting in dedicating a new church in that famous summer resort. Five months later to-day I find myself within the tropics in the city of Mexico. It is sure that in this episcopal work surprises are the regular experiences. It is a most unsettled life one must lead, especially in the southern part of the field. This is the case for two reasons; first, the southern country is vast, and there are only three Bishops below the border; then all the great anniversaries and special meetings are held in the North. Glancing back, the past eighteen Sundays have been spent in the following places: Jan. 12, Mexico City; Jan. 5, San Antonio, Texas; Dec. 29, Lake Charles, western Louisiana; Dec. 22, De Funiak, Fla.; Dec. 15, Cincinnati, Ohio, Freedmen's anniversary; Dec. 8, New Orleans, La.; Dec. 1, Annapolis, Ala., dedicating one of the best churches we have in all the South; Nov. 24, Chelsea, Mass., semi-centennial anniversary of Walnut St. Church; Nov. 17, Kansas City, Mo., missionary anniversary; Nov. 10 and 13, Topeka, Kansas, Bishops' semi-annual meeting; Oct. 27, Sioux Falls, South Dak.; Oct. 20, Grand Forks, North Dak.; Oct. 13, Drayton, North Dak.; Oct. 6, St. Paul, Minn.; Sept. 29, Plattville, Wis.; Sept. 22, Aurora, Ill.; Sept. 15, Harrisburg, Pa., and so on and so forth, to the beginning of the year. The enumeration just given indicates that in eighteen Sundays fifteen different States were visited, and all the way from Drayton, in the extreme northeast of North Dakota, on to Boston, to New Orleans, and Mexico. In several of the places three sermons were preached on the Sunday, with much work thrown in, varied in kind and quantity according to circumstances.

In coming to Mexico from New Orleans we take the route via San Antonio and Laredo. This is the shortest, most southern, and quickest. It must be said, if the truth be told, that there is not much of special interest to be seen along the way. The four most remarkable towns are San Antonio, in Texas; Monterey, Saltillo, and San Luis Potosi in Mexico. These names were long since made familiar to Americans from the fact that they were visited by the troops of the United States at the time of the Mexican War. It is a sad commentary on human nature that brave men should come so far from home, and endure endless hardships, to wage war against a weaker people for the purpose of extending slavery. But plan and toil and sacrifice as men would in the support of that institution, it was all in vain, for the fiat had gone forth, "Thus far shalt thou go and no further." Man proposed, God disposed.

This country has been settled more than three hundred and fifty years, and yet it is doubtful whether the native people are as well off now as when Cortez first landed on these shores. They are exceedingly poor and degraded, and would have lived and died without hope of improvement had not the power of the Roman Catholic Church been broken. The hierarchy of that apostate church had full sway in this land, and they used their power to such an extent as to crush the people, and debase and degrade them in every respect. But the time came when human nature would endure the tyranny of the corrupt priesthood no longer, and so, under the leadership of brave men and self-sacrificing patriots, the yokes were broken and the chains were cast off, and the people were delivered from their bondage. It was the contagion of liberty from the example of the Republic of the United States of America. That contagion has recently struck Brazil, and the last throne on the western hemisphere has toppled and fallen, never, we trust, to be restored. Canada has no throne; it is only a colony, and it may be that ere long the last vestige of royalty will be removed from her escutcheon. The good work is going on in all parts of the world; and with France tranquil and stable in its present form of government, Spain and Portugal are sure soon to follow the bright example.

There are two men whose presence I constantly feel in this capital city of this Mexican Republic. They are men wonderfully alike in some respects, and as much unlike in others. One still lives, to bless, with his holy life and rare Christian devotion, all who know him. May God in His great mercy spare yet for years to come the precious life of WILL-

iam Butler, who did so much to establish our work in this Southern land! The other, after a brilliant but all too brief career, passed on, ten years ago this very month, to his eternal reward in the heaven for which he longed. His works remain, and wherever he labored, even though in part, the plans he so wisely formed, there we may see to-day the grand and glorious results. The work of Bishop Gilbert Haven abides even in this land. Indeed, I am now writing within the walls of the property secured by his wisdom, persistence, and energy. I walk about these commodious premises, enter these rooms, worship in these sanctuaries, pass out and in at these portals, and almost see, and fully feel, the presence of the heroic soul that dared so much for God. Our church is grandly planted in this land, and if future action shall be worthy of the past, then magnificent victories are not far distant. May they be achieved!

The Religious World.

— The Friends (the Quakers) have sent eight missionaries, as a strengthening of their force, to India.

— The Congregationalists have a membership in this country of 475,000, a gain of 18,000 over last year.

— St. Paul's Methodist Episcopal Church, Portland, Oregon, has been remodeled, enlarged and rebuilt.

— It is reported that Dr. Talmage has been engaged as editor of the *Christian Herald* of New York.

— Wednesday, Feb. 19, will be Ash Wednesday, the first day of Lent, and Sunday, April 6, will be Easter.

— The formal opening of the Methodist Book Concern Building at New York is announced for Feb. 11-13.

— Miss Gertrude Magill, daughter of the president of Swarthmore College, is about to enter the Christian ministry.

— Mrs. N. J. Plumb and children, and Miss Carrie L. Jewell, of Foochow, China, returned to the United States on Jan. 18.

— Bishop Bowman will preach a sermon commemorative of the semi-centennial of his ministry, at the Union M. E. Church, St. Louis, Feb. 9.

— Rev. H. G. Underwood, one of the first Protestant missionaries to Korea, is now at Yokohama at work on a Korean-English dictionary and grammar.

— An enthusiastic welcome in the form of a reception was given by the Dudley St. Baptist Church, this city, to their new pastor, Rev. A. S. Gumbart, last week.

— The *Star of India* says that among the countries barred to Christian missionaries should be named Nepal, between India and Tibet, which is a most interesting country.

— Rev. Stephen Noland, a member of the Methodist Episcopal Church, South, who claimed to have had divine visitations from Jesus Christ, died suddenly at Nicholasville, Ky., last week.

— More than one hundred persons have already united with the different churches at the South End, this city, as a result of the revival services under the direction of Rev. B. Fay Mills, the evangelist.

— Rev. Chas. Conklin, of the Church of the Redeemer, Chicago, has accepted the call from the Shawmut Avenue Universalist Church, Boston, and will succeed Rev. G. L. Perin, who goes to Japan as a missionary.

— The new First Baptist Church in Washington, D. C., was dedicated on Sunday, Jan. 21, the sermon being preached by Dr. George C. Lorimer, of Chicago. The entire cost of the building, ground, and furniture is \$97,000.

— The Battery Park Mission, New York city, has started a new work among the telegraph messenger boys. Weekly meetings are held under the auspices of the International Postal and Telegraph Christian Association.

— The New Old South Church, Boston, has testified its appreciation of the services of Rev. George A. Gordon, its pastor, by advancing his salary to \$8,000 per annum, the use of the parsonage, and three months' vacation each year.

— Rev. Thomas Withrow, D. D., professor of church history and pastoral theology at Magee College, Londonderry, Ireland, since 1865, is dead, at the age of 66. He belonged to the Irish Presbyterian Church, and was the author of many ecclesiastical works.

— Rev. Daniel Temple Torrey, one of the three Andover students rejected by the Prudential Committee of the American Board of Foreign Missions as candidates for the foreign mission field, has been formally installed pastor of the Harvard Church in Dorchester, Mass.

— (The Wesleyan) Metropolitan Chapel Building Fund has aided in the erection of nearly eighty large chapels, and the enlargement of several others; has expended nearly £200,000, and is under obligation to expend £50,000 more. When the Fund was established there were but sixteen chapels that chapel seat above 900 persons each in London — such chapels being designated "commodious." In twenty-seven years this "commodious" chapel accommodation of London, provided in the previous 120 years, has increased nearly six-fold. This Fund was established mainly through the far-seeing sagacity of Rev. Wm. Arthur. The initiative was with him, though the late Sir Francis Lytton and Sir William M'Arthur were his largest pecuniary supporters, and every way its firmest friends. "No fund — not all the other funds of our church put together — has contributed so much to the advancement of Methodism in the metropolis as this Fund."

— That is a striking paragraph in one of Mr. Stanley's letters, in which he commends the Scotch missionaries, and tries to explain why they are so successful. He says: —

"These missionary societies certainly contrive to produce extraordinary men. *Appropos* of Scotchmen, can you tell me why they succeed oftener than other people? Take Moffat, Livingstone, Mackay — real Scotchmen with the burr. They stand pre-eminent above all other missionaries, no matter of what nationality. It is not because they are Scotchmen that they succeed. It is not because they are better men in any one way or other, physically, mentally, or morally — of that we may rest assured — but it is because they have been more educated in one thing than all others. That one thing is Duty. These missionaries, Moffat, Livingstone, Mackay, piously brought up, are taught, among other things, what duty is, what it means; not to yield to anything but strict duty. Thus, Moffat can persevere for fifty years in doing his duty among the heathen; and Livingstone, having given his promise to Sir Roderick that he will do his best, thinks it will be a breach of his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his house gutted and his flock scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming, when the natives of the country will be able to tell out of each other the good news of 'Peace and good-will to men.'"

Miscellaneous.

FOUR HEBDOMADS AND A TRI-ANGLE.

REV. W. P. STODDARD, A. M.

MY "Sabbath Quadrilateral" of several weeks since, left us in the heart of the Alps. Thence, by way of Brig—with a visit to the Matterhorn and Monte Rosa and a view of the Simplon Pass, famous as the first carriage road over the Alps, and built by Napoleon the Great, over among the Italian Lakes and on through Milan and Venice to Florence, where the first point in our triangle may be located. We arrive here late on Saturday evening and are met, on the way to the Hotel New York, by our old college friend, and now presiding elder in Italy, Rev. William Burt. A shake of the hand, a few inquiries, and we separate to meet him later at Rome on his way to visit the churches in southern Italy.

The next day is a Sunday, indeed, for at this time of the year a Florence sun is very warm. Met at the hotel by Bro. Count, a recent valuable addition, in my judgment, to the Italian work, we visit, on the way to the Methodist church, several cathedrals where the mummery of the mass is going on and poor devotees are bowing before their shrines. These shrines are many and peculiar. In some of them here at Florence, as at Rome, you will find the "Child and His Mother," or, as the Romish Church perverts it, the "Virgin and Child." These images, inclosed either within a railing or glass case, are covered and surrounded with all sorts of gifts such as watches, silver hearts and crosses, pins, and other valuable trinkets. Some of the shrines show the arms and legs of the infant Christ completely covered with bracelets, while the fingers of Mary are full of rings—all gifts of devotees. At one shrine Mary is loaded with gifts; at another an ugly and blood-bespattered image of Christ is displayed, adorned with trinkets of all sorts. It is simply hideous. Some day all these gifts will doubtless go where the money, placed for the poor in boxes labeled "elemosynary" goes—to the priests; and yet these priests appear fat and sleek enough in Italy. Nor do they seem, as you meet them in the streets or cathedrals, to have either a serious thought or the slightest responsibility. They are a round, red-faced, round-bodied, jolly-looking lot of well-fed, well-wined fellows, apparently without a care in the world. Florence is cursed with a thousand of them!

But leaving the Duomo and sighting the Baptistery, whose bronze doors, presenting reliefs of various Scripture scenes, were said by Michael Angelo to be "beautiful enough for the gates of Paradise," we enter the ample room. Here only a few days before, on St. John's Day, a withered forefinger of John the Baptist was displayed in a glass case! It is a very beautiful place. But things Romish are largely made for show, and this baptistry is no exception. Ah! can there be imagined a greater farce than this same great, hollow, Romish "comedy of errors?"

Do you hear that singing? Romish it is not. Suppose we enter the building. They are singing a hymn. It is the Methodist church. Polite attendants hand us books as we enter and show us to seats near the front. I wish all ushers would seat people as near the altar as possible! The service proceeds. Brother and Sister Stackpole are next to me, and sing the Italian hymn like natives. The prayer is in Italian, but I understood it, for it was "in the spirit." "O Signor!" pleads the preacher. It is the prayer we make in New England, only our lips say, "O God!" One word of the hymn I could sing. It was the word "Alleluiah." Thus their hymnals and ours are alike. God grant that the time may not be distant when all nations of whatever tongue may, from the heart, ring out that Christian word, "Praise God!" The sermon, by Brother Ravi, was in Italian; the text, 1 John 3: 1-3. It was an excellent sermon, for, despite the "unknown tongue," it brought a blessing to my heart. After the service and some hand-shaking—for the Italians are warm-hearted and know how to shake hands—we dine with Brother Burt's family and spend a few hours delightfully. ZION'S HERALD, brought out by our hostess and scanned in the intervals of conversation, proves an agreeable dessert to our very enjoyable dinner.

The Work in Italy

is, in the main, in good hands. As there are great problems, political and religious, to be solved in Italy, so there are great difficulties in the way of Protestant work. The Italian, filled with the thought of liberty, measuring all religion by the false teachings and practices of the Romish Church, and dissatisfied with this, rejects all religion and becomes an infidel. He is not convinced that he is a sinner, feels no need of a personal Saviour, and becomes indifferent to religious things. I was told in Florence that priests had offered themselves to our church, not because they were converted or wished to be saved, but because they saw a way to get a living and believed our church, because of what she was and did, to be right. Some changes in the past whereby men of ability had joined the Protestant Church were changes not of the heart, but of the head. They had not been "born again."

This trouble confronts our workers everywhere. Then, too, with the vast power, and wealth, and intrigue of the Roman hierarchy, its ostentatious display and alliance with art on the one hand, comes, on the other, an intense prejudice in the Italian mind for the foreigner who wishes to teach him the true religion. All of these difficulties, causing loss and often unsatisfactory progress in the evangelization of Italy, meet all Christian workers of whatever church.

In our own church, despite the difficulties, we are doing well. Rev. Wm. Burt is a wise and careful manager and abundant in labors for the salvation of men. He and Brother Stackpole, who is in charge of the training school at Florence, are working well together. Bro. Count, of Drew Seminary, has recently joined them in their work. We have also a good church here in charge of Signor Ravi. At Milan, in May last, a fine new church was dedicated by Bishop Fowler. It seats three hundred people, and has, in addition to other meeting rooms, a residence for

the janitor and the pastor. The last Italian Conference was held in this church. Then, too, there are churches or good halls in Rome, Naples, Turin, Palermo, Genoa, Venice, Bologna, Pisa and other places—in all twenty-five stations. I am glad to note, as a help to missionary work, that the entire Bible in Italian is now being issued at Milan, in numbers, for about a penny a number. These are having an immense sale.

Now let us move along another hebdomad, by way of Rome and Naples, then back to Pisa, and you have the second point in our triangle. But since Pisa, like Florence, is on the Arno River, and only separated by a few miles; and since they were for many years rival cities, contending for the honor of precedence, let me call them one in my Sabbath triangle. To-day Pisa is nothing were it not for that monstrous interrogation point, the Leaning Tower. Once there, the few other points are easily named. These are, the cemetery, containing a few tons of Jerusalem earth brought over by the Crusaders, the Cathedral, and the Baptistery. Our Sunday here was very quiet, and, outside of our own devotions, we attended no service.

(Concluded next week.)

TRANSATLANTIC ECHOES.

"WESTMINSTER."

BY a strange coincidence the poet Laureate's new book appeared at the same time as the announcement of the death of Robert Browning. "Demeter and Other Poems" is not unworthy to stand in line with "Idylls of the King," and "In Memoriam." "Demeter" is every way first among the contents of the volume. The Greek nature-myth is clothed in drapery of verse, exquisite in texture, and splendid in color and adornment. The optimism of Tennyson, which is the hope of Christianity, sheds its light over every page. "Vastness" is full of power and intensity, and contains many characteristic lines, truly Tennysonian in their music and epigrammatic force. Here, too, the philosophy of the Gospel and the Christian hope breathe through the fervid and forceful lines. As let the following fragment witness:—

"He that has lived for the last of the minute, and died in the doing it, flesh without mind; He that has not died to the Cross, till self died out in the love of his kind!"

"Spring and Summer and Autumn and Winter, and all these old revolutions of earth; All these old revolutions of empire—change of the tide—what is all it worth?"

"What the philosophies, all the sciences, poetry, varying voices of prayer? All that is hollow, all that is baseless, all that is stilly with all that is fair?"

"What is it all, if we all of us end but in being our own corpse—coffins at last, Swallowed in Vastness, lost in Silence, drown'd in the depths of a meaningless Past?"

"What but a murmur of gnats in the gloom, or a moment's anger of bees in their hive?"

"Peace, let it be! For I loved him, and love him forever; The dead are not dead but alive!"

The last poem in the book is a lyric of four stanzas, a gem of exquisite beauty, which I cannot forbear quoting:—

"Sunset and evening star, And one clear call for me! And that little heaven so far, When I put out to sea."

"But such a tide as moving seems asleep, Too full for sound or foam, When that which drew it from the boundless deep Turns again home."

"Twilight and evening bell, And after that dark day, I hope to see my Pilot face to face, When I have cross'd the bar."

Thank God that we have still with us poets whose songs bring heaven's music to earth, and whose life brings heaven's love to earth. May it be long before Tennyson embarks on the voyage which will silence for his voice and life!

Practical necessity compels me to turn to the prosaic; and having dazed you for a while with these jewels of poetry, I must pass from this border of broodery to the plain fustian of my own poor web.

The Spirit of Sectarianism and Bigotry is not the monopoly of the Romanist Church. In the cities of York and Salisbury (both cathedral cities) an attempt is being made to prevent the building of public schools (popularly known as "board schools") by the erection of "National" schools; that is to say, what are substantially parochial schools of the Episcopal Church. This is a narrow policy than that of Roman Catholics. We have not heard that Catholics desire to gather any but children of their own denomination into parochial schools. But in Salisbury the attempt is being made to concentrate the education of all, except Roman Catholic children, into church schools. Hitherto, the children of non-Episcopalians have been taught in two "British," or denominational, schools. These are to be closed, and the church party are willing to erect a school at a cost of \$70,000. The scheme is to thus provide sufficient school accommodation for all children of school age; when the school board may decide that it is unnecessary for them to build, and the government will endorse their decision. It is true that all public schools in England are protected by a "conscience clause"; but it is easy to see how the Episcopal clergy, aided by sisterhoods, can exert a powerful influence for their own denominational ends where the schools are largely, if not altogether, under their direction.

The Congregationalists in London have been discussing

The Wesleyan "Forward Movement,"

and contemplate some similar enterprise. But it is a mistake to limit the view of the "Forward Movement" to the work of the West-Central Mission. Doubtless this has done much to awaken and inspire Methodists throughout the country. But, thank God! the "Forward Movement" is not restricted to Piccadilly or the West End. Witness Peter Thompson's magnificent work at the East End, and Edward Smith's equally heroic and successful though unostentatious work in central London at Clerkenwell. Moreover, Manchester, Birmingham, Leeds, Liverpool, and other cities and towns, and even rural circuits, have felt the uplift of the wave of holy enthusiasm and practical endeavor which has surged over English Methodism. The young men of the church, both ministers and laymen, are attempting and accomplishing great things for God. The conditions under which Methodism lives and grows in the mother country are vastly different from those which surround her where there is no State Church "by law established." But the next twenty years will witness new and wide developments, and large expansion in the Methodist Church in the United Kingdom.

In the death of Dr. Lightfoot, Bishop of Durham, at only sixty-one years of age, the universal church sustains grievous loss. A great mind, a character of lofty and beautiful purity, exalted scholarship, eminent ability in administration—all these were represented in him. His contributions to theology and church history will be an enduring monument to his memory. Canon Liddon well says: "He rolled back the deeds of our holy religion have been exposed since the first age of Christianity." Those who have read the Bishop's masterly refutation of the subtle, strong and skillful attack made upon the verities of the gospel by the book "Supernatural Religion," will know that this witness is true.

The Wesleyan Theological College at Didsbury, Manchester, has just made two notable acquisitions. The one is a portrait of John Wesley, painted by James Williams when Mr. Wesley was forty years of

age. The founder of Methodism is represented with long, flowing black hair. The countenance is full of grace and dignity. The best engraving of the picture is by Faber, in one series of which, singularly enough, the name Charles has been substituted for John. Charles Wesley, however, was a full wig, which feature alone always distinguishes his portrait from his brother's. Lincoln College, Oxford University, has obtained a duplicate picture, and it is a mooted question whether Didsbury or Lincoln has the original or a replica.

The other treasure is a duodecimo volume of 150 pages, "The Agreement and Distance of Brethren," by John Goodwin, printed in London, 1671. This is the identical copy which Mr. Wesley abridged and annotated by his own hand; which he prepared for the press, but never printed. It contains the following preface in his handwriting: "To the reader: The strong sense in ye following tract will, I apprehend, make amends for ye roughness of ye style. I recommend it to ye intelligent reader as containing ye very marrow of ye controversy. John Wesley, Liverpool, April 11, 1782."

I spoke a little above of the grand work, in the East End, of my old friend, Peter Thompson. The annual record of his work has just been published, and is intensely interesting. Mr. Thompson works in that neighborhood whose name has become terribly associated with mysterious, recurrent, fiendish murder—Whitechapel. He says, and his words are suggestive: "These miserable victims, doubtless, represent, in the classes of the impure, those who are at the very bottom. But, alas! they are simply the lowest in a population whose impurity is represented by many classes. Marriage, with multitudes, is not in honor. . . . From my own personal experience with individual cases met in our work, I was led to secure official returns from the registrar of marriages. The following returns for one parish of nearly 50,000 population. Question: What is the number of notices of marriage in your parish? Answer: 168. Question: How many of this total of notices were there in which both parties gave the same addresses as residences? Answer: 74. These figures simply stated will prove impressive to those who understand such matters."

The work at St. George's is extensive and varied. The adult temperance society (which has doubled in the year), Band of Hope, children's meetings, girls' parlor, mothers' meeting (with 400 members), Bible-class of 120 men, and medical mission, are among the multitude of Christian activities. Two converted and regenerated liquor-salooners play a large part in this good work. At "Paddy's Goose" 73 women attend the mothers' meeting. The lower room is used by the dockers, coolies, and gas-workers for their trade-meetings. At the "Old Mahogany Bar" good work is done. One visitor was told, "You are a jolly lot of people at the 'Bar,' Miss."

Not a Bit Like Christians!

The words are a reproach and a suggestion. When will Christians smile the sunshine of love, sympathy and help into the dark places of the earth? We profess to have the sunshine with us and in us. "Let your light shine!"

Mr. Eliot Stock has just published, in print in facsimile, a "new" book by John Bunyan! A few were aware that the book, "Country Rhymes for Children," was once in existence, but it was supposed to be hopelessly lost. After thirty years of search, a copy has been discovered. Bought in 1869 for six pence, it lay honorably entombed in the library of a duke for a hundred years. Then, sold for £40, it crossed and recrossed the Atlantic, and at last found a home in the British Museum. The "Rhymes" are preceded by "An Help to Children to Learn to Read English;" another, "To Learn Children to Spell Aright their Names;" and "To Know Figures and Numeral Letters." Glorious John was perhaps rather a "made" than a "born" poet, but these simple rhymes have much that is sweet and tender.

RELIGION IN SILVER SLIPPERS.

REV. DAVID SHERMAN, D. D.

THE genius of Bunyan is hardly more conspicuous in depicting the beauties of the true than the deformities of false religion. In each case his pictures are for all times and lands. By-Ends is the representative of counterfeit religious sentiment; he is a hypocrite; but hardly of the canting type of the age of Cromwell, so familiar to us in the caricatures of Butler, or one of

"That stubborn crew Of errant saints, whom all men grant To be the true church militant; And prove their doctrine orthodox, By apostolic blows and knocks."

Unlike the regulation saints, current in Bunyan's day, By-Ends was the pious gentleman, with adjustable faith and morals, desirous at once to please the better public and serve himself. He was of the great university city of Fairspeech, and had for neighbors, associates and counselors such men as Lord Turnabout, my Lord Time-server, my Lord Fairspeech, from whose ancestors the Lord first took its name, Mr. Facing-both-ways, Mr. Smoothman, and Mr. Anything. With the minister of the parish, too, Mr. Two-Tongues, he was on familiar and easy terms, and was a great admirer of his scholarly and rhetorical sermons which had more to do with the imagination and descriptions of Babylon and Egypt than with the conscience or the precepts and promises of the Gospel.

By-Ends was a liberal in theology. He could tolerate all sorts of faith, save the crabbed kind, practiced by "rigid men," who loved so much their own notions and esteemed so lightly the opinions of others, however respectable. On occasion he could subscribe to almost any creed, for it was his principle "to conform to the way of the times," so the times paid due respect to what was honorable.

As had often happened, By-Ends fell back upon the good qualities of his wife, "a virtuous woman, the daughter of a virtuous woman; she was my Lady Feignings daughter, and therefore came of a very honorable family and is arrived at such a pitch of breeding that she knows how to carry it to all, both prince and peasant." As to their religion, about which he was accustomed to speak only when some advantage was to be gained, he summed it up in two articles: "First, we never strive against wind and tide; second, we are always most zealous when religion goes in silver slippers; we love much to walk with it, in the street, if the sun shine and the people applaud."

The business morals of By-Ends were those of a Jesuit. To gain his end was a cardinal point, to the attainment of which every other consideration was to be sacrificed. Instead of being an exact virtue, truth was, in his code, an elastic quality, capable of ready adjustment to circumstances. An out-and-out lie he would abhor; but he had a thousand fine ways of vindicating his course even when contrary to exact truth. A man of the world, he shrewdly availed himself of religious profession to secure his secular ends. "Suppose a man, a minister, or a tradesman, should have an advantage lie before him to get the good things of this life, yet so that he can by no means come to them, except in appearance at least, he becomes extraordinarily

zealous in some points of religion that he meddled not with before—may he not use this means to attain his end, and yet be a right honest man?"

But the true inwardness of this *faux devout* is reached only when we learn his utter selfishness and love of the world. Mammon held supreme control in his soul. He would sell everything to obtain gold. Talent, social position, religion even, were valued merely as means to this supreme end. The author makes a fitting conclusion of his story in showing how he was drawn to the silver mine in the hill Lucere by Demas: "Now whether they fell into the pit by looking over the brink thereof, or went down to dig, or were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way."

A MODEL CONFERENCE—SOUTHERN LOGIC.

REV. E. A. MANNING.

FINDING myself located hard by the seat of the Florida Conference, and giving way to the old-time propensity of going to Conference, I send you a few of my impressions of this wing of our Southern brethren's work, who this day closed their forty-fifth session in this city.

The deliberations of this body of lay and clerical representatives were marked by exceptional harmony, and characterized throughout by an attention to business which reflects no little credit upon them, and which I was compelled to feel is not true of some of my more legitimate Conference kindred in the North. To be a little more specific, let me say that I did not discover at any time more than a half-dozen of the members outside the "bar" of the Conference during business hours; they maintained their solidarity in this respect with surprising unanimity. Neither did I find a paucity of the membership at the opening devotional services of each day, notwithstanding many of the boarding-places of the brethren were at a good mile away from the church; but, on the contrary, a general and most devout assemblage ready to swell the opening song and respond to the initial prayer; nor did I once detect any of the presiding elders called aside in business hours, or at any time, by some over-anxious preacher or committee-man. During the examination of character, from first to last—and protracted as was this chief item in the routine of Conference business by each man as his name was called reading the entire list of items in his statistical report—the elder's response to the ringing out of the bishop's crucial call, "Anything against him?" was prompt as an echo in each instance. Put this in contrast, if you please, with some of the many instances occurring during our sessions at home, when so many of the bishop's calls are compelled to be "laid over" because either the preacher himself or the presiding elder is away from the Conference floor.

While in this fraternal mood, permit me to add that we doubt if there can be found many assemblages of a hundred men presenting a more creditable physique, considered from either a cranial or hygienic point of view, than that confronting us as we took a good point of observation near the altar rail. There were a very few faces only which any photographer would not covet for his sample gallery; and their mentality, as developed by their pithy way of despatching the business in hand—rare brevity and relevancy of speech, and genuine refinement of courtesy in debate—all conspired to heighten the favorable impression made upon us by their fine personnel. An attempt was made to initiate the once unpopular method in the North of a paid entertainment of the members during Conference, and though encountering the most pronounced opposition from the start, not even a sarcastic word was uttered during a most animated discussion of the motion in its favor.

How much of all this very creditable reference to the outside of the Conference membership is to be set down as due legitimately and directly to the climate of Florida, may be questionable in the minds of many of our readers; or rather they may be quite strongly inclined to give way to a smile of incredulity on that point. But my curiosity led me to observe as narrowly and as fairly as possible the men relegated to the superannuated list; and while some of the lineaments of that class were no more than scarcely discernible in the small number comprising this honorary fraternity, such as dimness of vision, slowness of speech and gait, or some other matter-of-course feature of those on the other side of the "dead-line," the usual marks of invalidism were exceedingly hard to detect—so hard, indeed, that we almost doubted the fact of there being any of this disproportionately large class in almost every one of our northern Conferences.

The culmination of all this favorable critique of the body comes out in the good-natured crowd—exceedingly so—filling the cars immediately after the final adjournment. If any of the more than half a hundred preachers with their wives on board our train felt badly, the keenest of Pinkerton's detectives might have been safely deflected to point him out. "Solar countenances," as Joseph Cook puts it, were wonderfully conspicuous; glad-some faces and felicitous gratulations were to be seen and heard on every hand. My brethren of the New England Conference, I am sure, will readily accept these cordially fraternal statements without discount when I add that not the first token of recognition was accorded me from first to last of the session, notwithstanding my partial acquaintance with a few, and my constant mingling most freely with the members from day to day, and often quite pointedly questioning them about their way of doing things in a manner "so different from the way we do in our Conference at home"—even remarking to a presiding elder about the modest little duodecimo of their Minutes when "I had been unable, after years of editorial practice, to get our Minutes into much less than 100 pages!" Isn't it queer that some of them shouldn't have asked my name, at least?

Justice compels us, in closing, to briefly refer to the only unpleasantness occurring, but which was, however, entirely monopolized by a visitor—one of the General Conference agents—who aired his unamiable feelings toward the Methodist Episcopal Church in so remarkable a manner as to justify the

otherwise unmerited notoriety we hereby concede to it. While addressing the Conference in his official capacity, and uttering many exceedingly extravagant statements touching the peerless literary character and prosperity of the book publishing department of the Church South, he touched upon the same question of priority as that just now vexing the soul of Dr. Buckley. It was while commending one of the issues of the Nashville Home containing a sermon of Bishop Soule, whom he characterized as the very Nestor of the Southern Church, that he took occasion to assert that the fact of Bishop Soule having been the author of the Restrictive Rules of the Methodist Discipline, and which he termed the constitution of the old church, and of his subsequently having become the first Bishop of the Church South—this fact of authorship of those rules made him the father of Methodism and (of course) the Southern Church, the mother of all the Methodisms in the land! "Pity," said he, "that she has no unnatural daughter!" We could think of no parallel to the audacity of this but that of a divorced woman remarrying, and complacently claiming the issue of the second marriage as the originals in heirship!

Gainesville, Fla., Jan. 13.

The Conferences.

MAINE CONFERENCE.

Portland District.

Sanford.—Rev. G. I. Love is still pushing the work here. Nine have been added to the society this year. Beginning with eight members less than two years ago, the members are now thirty-eight and five on probation, and the prospect is still encouraging. The little society is now worshipping in the old Baptist Church, which is for sale, and which they contemplate buying and moving to their lot as soon as funds can be obtained. The building of a new church is more than they can manage at present, though a much-needed thing. There is a good prospect, also, of opening a Methodist meeting at Springvale, where the recently-established shoe manufacturers have caused an influx of about five hundred people. We are trying to look after these new and promising fields, but the laborers are scarce, and money and means are scarce.

Alfred.—The pastors of the place observed the Week of Prayer with good results. The spiritual, numerical, and financial condition of this charge has greatly improved during the three years of Bro. Canham's pastorate. Outstanding debts of between three and four hundred dollars have been paid; a new stable built; the property has been insured; and the church will begin the next Conference year without any financial embarrassment. Great praise is due the pastor for his business tact and energy, as well as in the achievement of harmony in the church and spiritual success.

Gorham, North St.—Bro. Pratt is still favored with good congregations, hearty co-operation upon the part of the older members of the church, and lively enthusiasm among the young people. Six during the quarter have been received on probation. All the interests of the church are well looked after, though the health of the pastor of late has been somewhat impaired by—as the people think—overwork.

South Standish and Buxton are enjoying the labors of Rev. W. H. Congdon, and are desirous for his return for another year. One has been baptized and two received into full membership at Buxton. Special meetings have been held at the Bolster school-house, where no meeting had been held for six or seven years, resulting in the quickening of six persons.

Rev. James Wright and family, of Chebeague, were generously remembered at Christmas time by his parishioners. "A handsome sum of money," "two crazy quilts," as well as "useful and valuable presents" for the children, cheered the hearts of the recipients, not only on account of their intrinsic value, but as tokens of good-will and desire upon the part of the donors. A Christmas concert and two trees well laden drew an assembly that crowded the church to repletion, and furnished a time of exquisite enjoyment. Five new subscribers are reported for the HERALD.

Rev. S. Hooper, of Berwick, writes that Christmas passed pleasantly. The society remembered him and his wife with many valuable gifts, outdoing those of last year. But more satisfactory than this, even, were the results of a watch-night service and subsequent meeting, assisted by Revs. Holmes, of York, and Spencer, of Great Falls, N. H., who ministered to an audience filling the church. Just before midnight a young man was soundly converted. In subsequent services ten converts have been made happy in the Lord. To Him be all the praise! W. S. J.

EAST MAINE CONFERENCE.

Bangor District.

East Corinth and Corinth.—Congregations at East Corinth have increased nearly one-half since last Conference. Five have been received on probation. Bro. Nutter feels encouraged in seeing fruit.

Elder and Corinna.—Bro. Dunnack, a bundle of "concentrated energy," is pushing the work here. Seven have been received on probation, three baptized, a new class organized, also a Sunday-school. The benevolent appointments are nearly raised. The pastor's salary has been increased \$60.

Bradford and Lagrange.—Bro. Page has been afflicted with a rheumatic grip which puts *la grippe* all in the shade. While he has attended his preaching appointments, he has been obliged to suspend pastoral work. His services are highly appreciated by all classes throughout the community.

Argyle Circuit.—Bro. Dorey is doing good work on this charge. West Oldtown has been connected with this field of labor.

Sebec.—For a few weeks past Bro. Turner has been very sick; at one time his life seemed to be suspended in an even balance, but we are glad to report that the scales have turned in favor of life and health.

Oldtown.—Bro. Simonton has recovered from his recent illness, and is "holding the fort" once more. Eleven have been converted since Conference, and thirty-nine have been received into full connection.

Guilford and Sangerville.—Prosperity abounds, with increasing congregations. Two were baptized and two received into the church, Jan. 5. At Guilford an Epworth League has been organized with forty members, and also a Children's League with about the same number. The missionary appointments are raised. Bro. Massey, the pastor, is a member of the Tennessee Conference; we hope to hold him in East Maine, but fear our fingers will slip off at the session of his Conference.

Bangor.—Methodism in this city grows healthy and vigorous under its wise and efficient leadership. Bro. Lindsay, of the First Church, has been, and still is, under a pressure of care and anxiety. His little son has just recovered from a severe run of typhoid fever, and his wife has been very sick with the same disease, but is improving. Bro. Rogers, of Grace Church, came near having pneumonia, and was compelled to leave his throne (the pulpit) for three Sabbaths. Both pastors were kindly remembered by their churches on Christmas, each receiving a purse of \$100.

Orono.—Everything here is reported as in a prosperous condition, numerically, financially and spiritually—in church, Sunday-school, and Oxford League. This church meets with a great loss in the death of Bro. John M. Chase, a prominent, intelligent layman.

Forest City.—Bro. Grass, who is supplying this charge, is a "son-of-a-bitch." At a recent quarterly meeting, held on a stormy week-evening, there were at least thirty children at the preaching service; two young ladies were baptized. The pastor was down with *la grippe*.

Danforth.—In my last item from this charge I should have stated that Bro. and Sister Irvine received a purse of \$42 from an appreciative people, to be appropriated toward an organ for their home. "Don't you dare to move him," said one of his officials; and in my fancy I could almost hear it thunder.

Rev. C. L. Banghart, of Lincoln, writes: "Sunday, the 19th, we were permitted to enjoy the congenial society of our presiding elder, Rev. H. C. Wentworth. No one can become acquainted with him without learning to esteem him highly, not only for his work's sake, but also on account of his sterling qualities of character. The brethren of the Bangor District must feel assured that their interests are in the hands of a warm-hearted brother."

VERMONT CONFERENCE.

St. Johnsbury District.

The cause at Peacham is in a prosperous condition. Sinners are coming into the fold, and others far from home are asking the way to Zion. Bro. McKenize baptized four persons on a recent Sabbath.

St. Johnsbury continues to report progress in every department of the work. The pastor lately received three persons into the church, making a good total for the year. Bro. Curt pressed a missionary sermon on a recent Sabbath, and then took up the missionary collection, which in a few minutes went above the \$1,200,000-line appropriation.

Several of the ministers on the district have been laid aside by temporary illness, though only two or three have failed to supply their pulpits.

Rev. T. P. Frost is advertised to deliver the address at the annual meeting of the Y. M. C. A., St. Johnsbury, March 6.

An interesting Missionary Festival was held at East Burke, Feb. 23. An excellent address was delivered by Rev. Dr. Burton (Congregational), which, together with many well-rendered recitations and songs, constituted a profitable entertainment. The Doctor took occasion to pay a high and deserved compliment to *World-Wide Missions*. A feature of the meeting not to be unrecorded was the distribution of prizes to the children who had had collecting cards. The sum of \$33 was raised in this way. Refreshments were served in the church and a silver collection taken, which will place the charge on the right level with regard to missions.

A word of encouragement to ZION'S HERALD: The writer has just returned from a visit to the Province of Quebec, where he heard much praise for the old HERALD.

NEW HAMPSHIRE CONFERENCE.

Dover District.

There is a good revival interest at Newmarket. Bro. White is seeing some converted. He has received an invitation to a Western Conference, but chooses to remain in New Hampshire.

Rev. J. M. Bean has been holding extra meetings on the *Ho-Wo-Jon Junction* charge, with good results. Some fifteen have given their hearts to God, and others are expected to follow. We learn that Bro. Bean expects to move at the close of the Conference year.

Methuen was left in the midst of the Conference year as "sheep without a shepherd," by the removal of Bro. McGroot to Dakota. It was found difficult to keep matters up to a fair standard of prosperity. But the church feel that God has had a hand in the planning of their work, by sending them help in the person of Rev. F. A. Mellor, of the Holston Conference. Up to this time he seems to be the right man in the right place. His sermons are strong and clear, and he preaches a practical Gospel. As a pastor he is doing admirably. The people receive him and his family most cordially, and everything looks favorable for a good work of grace among the people.

Rev. D. E. Miller's New Year's sermon at Rochester was on temperance, from the text, "Be sober." The local paper contains an abstract of it. After the sermon two persons were baptized, two received into full connection, and eight by letter. Three have recently joined on probation. The new officers of the Sunday-school were inaugurated that day. Bro. John Young has been chosen superintendent for the seventh year.

At Trinity Church, Portsmouth, two joined on probation at the last communion service, and two more for prayers in the evening.

A Correction.

In ZION'S HERALD of Jan. 15, items under New Hampshire Conference, First Methodist Episcopal Church, Manchester, a quotation from the Manchester Union is as follows:—

"In the spring of 1888 a double lot was procured at the corner of Valley and Jewett Sts., East Manchester, and a parsonage was erected," etc.

The plan of the present state of things was conceived early in 1886. The last dollar necessary to procure the "double lot" and build the parsonage was pledged Sept. 30, 1887. The lot was selected and bought by the committee, Oct. 17, 1887, instead of 1888, as stated in the Union. The work of the parsonage for the cellar was let by contract Oct. 28, 1887. The contract of the building of the parsonage was made Nov. 8, 1887, to be completed by Jan. 1, 1888, and signed by the parties Nov. 17, 1887.

Now a more indefatigable body of Christian men and women do not exist than at the grand old

Zion's Herald.

WEDNESDAY, FEB. 5, 1890.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

Contents.

The Outlook.

OUR QUIVER. The Fullness of the Scriptures.—Compromise.—Forgive and Forget.—Chit-chat. CONTRIBUTED ARTICLES. Drifting.—Our Church in Mexico. THE RELIGIOUS WORLD.

Miscellaneous.

Four Redoubts and a Triangle.—Transatlantic Echoes.—Religion in Silver Slippers.—A Model Conference: Southern Logic. THE CONFERENCES.

Our Book Table.

MAGAZINES AND PERIODICALS. "Uncle Cook." OBITUARIES. Advertisements.

Editorial.

The Paradox of Life.—Concentration in Prayer.—In the Southland. EDITORIAL NOTES. PERSONALS. BRIEFLETS. Letter from Bishop Mallalieu. THE CONFERENCES.

The Conferences.

CHURCH REGISTER. MARRIAGES. DEATHS. Advertisements.

The Family.

To Bellany (poem).—All Things New (selected poem). THOUGHTS FOR THE THOUGHTFUL. General Conference and Women Delegation.—Selected Articles.—Home Decoration, etc. LITTLE FOLKS. FARM AND GARDEN.

The Sunday School.

Our Letter from Maine.—Advertisements.

Review of the Week.

THE CONFERENCES. Joseph Cook.—Reading Notices, etc.

THE PARADOX OF LIFE.

In all ages and lands, and with every race, human life has been regarded as the greatest paradox. Infinitely mean in many of its earthly phases and conditions, it possesses infinite grandeur in its aspirations, hopes and possibilities. The creature of an hour, man is at the same time heir to immortality; confined in this little corner of material creation, he is destined to range the fields of the universe; restricted in his associations, he is at the same time adapted for fellowship with angels and the Lord himself; the image of perfect weakness, he is the depository of tokens and intimations of power which under new conditions may take hold of omnipotence. Strange being, a bundle of mysteries, humbled in the dust, yet ever ready to mount to the skies!

CONCENTRATION IN PRAYER.

There is too much prayer that does not lay hold of the thing desired—too much catalogue prayer, that simply enumerates before God a long list of items in respect to which His benevolence might properly enough be exercised, but which do not enlist the vital sympathy of the petitioner. Such prayer is never prevailing, and seldom helpful. What Christians, and especially young, active Christians, need in their devotions, is more concentration. Deeply realize the need of something, and then pray for it with a singleness of spirit which shall uplift the whole being and bring it, as it were, into the very audience chamber of God. If you feel the need of personal purity above everything else, just leave the progress of the kingdom, the conversion of the heathen, the upbuilding of the visible church, and every kind of general petition to Him who knows infinitely and loves infinitely and blesses infinitely—leave these world-problems to Him, and cry out of the depths of your sin-sick soul, "O God, my Father, help me to be pure! O Christ, my Brother, help me to be pure! O Holy Spirit, my Comforter, help me to be pure!" Let this be your prayer, and your only prayer, until your great need is answered.

So let it be with all your soul's deepest needs, and with all the deepest needs which you find in humanity about you. Do not pray about the bush. Select something—or, rather, let something get possession of you—and then pray for it with all your mind and soul and strength. One archer places five arrows in his cross-bow, so as to be sure of hitting the target; but they all fall short. The other archer puts all the strength of his bow into one well-aimed shaft, and it flies swift and straight and quivers in the centre of the mark.

IN THE SOUTHLAND.

From Washington to Atlanta is a distance of nearly seven hundred miles. Leaving the capital at 11 A. M., over the Piedmont Line, we arrive in Atlanta at noon the next day. The route presents but little of interest to be seen from the car window. To a resident of the North there is an appearance of indolence on the part of the people, and the buildings in villages and cities have a neglected look. The modern and tasteful styles of architecture characteristic of New England in business blocks and residences is not seen thus far in the South. The soil of Virginia and Georgia is red, and the fields exhibit a general want of proper tillage. There are boundless acres of waste land covered with a growth of shrubbery, or small oaks and pines. Here and there, at long distances, a large and comfortable farmhouse is seen, with cabins for the colored people near by. The cabin is a characteristic institution of the South. Look at it. Made of plain boards, with roof of the same, ten or fifteen feet, high enough for one room

only, with chimney on the outside and at one end, never painted, and as black as the face of the occupant, it is indeed a unique structure. Will you enter? To look within the door may satisfy you. Seldom are there any windows. The furniture—who shall describe it? To use the term is a sarcasm. In this cabin there is only one room. The cooking is done in the rude fire-place. The food consists mainly of corn-meal cooked in a variety of ways. A little bacon occasionally, and frequent dishes of greens, make up the menu. We dare not ask any questions, especially where the family sleep. If the cabin has two rooms, the swine and the poultry are usually allotted the spare apartment. We turn away from such a pitiable sight only with sorrow. How do these people live? Live! They do not live. They only exist. They are in the extreme of poverty. We will not stop to exhort farther than to say that reform for the colored race must begin in that cabin. Moral, intellectual and social light must stream into those huts until they are made habitable and changed to conditions which make for purity, domesticity, aspiration, and hope.

The colored man with his nule is often seen, either with his plough in the field or driving to town. It is a ludicrous sight. Such a team seen in the streets of Boston would be a taking novelty. The poor mule is roped into an apology for a cart. There goes such a conveyance now, carrying the family to town. There are four of them seated in chairs which have been placed in the body of the cart—two women and two men. One woman has a man's coat and soft hat on. They seem to be happy, and we rejoice that happiness in such conditions is possible. Multiply that cabin and the occupants of that cart into a majority of the inhabitants of several of the Southern States, and we have some appreciable idea of the problem which we are here to study.

The Gate City.

But we must hasten to tell you of Atlanta. At first it is disappointing. Perhaps we had expected too much. It has grown too rapidly for maturity. Atlanta is a railroad centre and distributing point for the farther South. It is rightly called the "Gate City." The streets, however, are not paved except in a few instances. The roads are of red clay, and when moistened by rain, are so badly cut up as to present anything but a comfortable prospect for riding. The population of the city is estimated at ninety thousand; one-third of the people are colored. Atlanta is a busy and industrious city, and destined for a great future. The inhabitants tell fabulous stories of the advance in price of real estate. The climate, during the entire year, is delightful. Many people, who cannot endure the rigor of our North on account of rheumatic and pulmonary troubles, come here and are entirely relieved.

Bishop Haven.

We reverently write this name. Here the genius of our American Methodism made his episcopal residence. Here with a love for the colored man which had become the passion of his soul, he espoused their cause. Ah! he never faltered nor varied. He could die, but he would not allow the least strain upon his convictions. There in the lower room of that frame house he made his home until the sentiment against him became so antagonistic in the city that his host was compelled regretfully to close his doors to him. From that house he presumed one afternoon to take a seat in the carriage of a colored dentist in the city and ride with him. The next day the Atlanta Constitution blazed with indignation at such an act on the part of a white Bishop of the Methodist Church. On the campus of Clark University, under the shade of its beautiful pines, he wrote many of those letters for ZION'S HERALD and the Independent which flashed with the brilliancy of his genius and burned with all the intensity of his love for the negro.

Clark University.

Gilbert Haven was never more prophetic than when he purchased the four hundred acres of land which have become the campus of this institution. The situation is lovely and commanding, the grove charming. President Hickman is at the head of a great educational work in this strategic position that should have the most generous and enthusiastic support of our entire denomination. All the buildings of the University are over-crowded. The old structure, used for chapel and recitation-rooms, is entirely inadequate to its needs. A new, larger and more fitting building for this purpose is an absolute necessity. A "Haven Memorial" structure is already contemplated. The instructors and pupils so urgently feel the need, that they have already subscribed \$1,100 as an incipient fund. Knowledge of this purpose reaching Dr. Rust, that untiring hero in the freedman's cause, he writes a letter from which we are permitted to make the following stirring quotation: "Grand, glorious Bishop Haven is identified with every tree, brook, rill, valley, of that vast property. Let no one take his crown. Others may have been a star. He was our sun. His light shall never go out. That grand Gilbert Haven Memorial Building, the crowning one of the cluster on the hill, must go up, and I will give one thousand dollars towards its erection, with my prayers and best efforts."

We must be frank enough to say that it is saddening to see here no memorial of the man whom Dr. Rust so fittingly characterizes. There should be such a building here with his name cut into the granite, and one room should be devoted especially to such a collection of biographical and historic data as shall make his memory vital with inspiration and life to the students who gather here, and to all who may enter

the grounds. It is now ten years since we laid him away on that memorable afternoon, in Malden. Is not this the decade in which to renew in generous expression, especially in New England, our grateful and enthusiastic love for this unique man of our Methodism? Let others follow the noble example of Dr. Rust. The writer ventures to suggest an immediate response along this line, and that the publisher of ZION'S HERALD, Mr. A. S. Weed, so long connected with Gilbert Haven, act as recorder for any sums, small or great, that any of our readers may be prompted to give for this purpose; and the same will be acknowledged in our columns.

Gammon Theological Seminary.

This institution, so thoroughly equipped by the munificence of the benefactor whose name the property bears, is doing a work that should fill the heart of the church with gladness. The faculty, under the direction of President Thirkield, are all young and eminently able men, at the white heat of consecrated enthusiasm for the great mission committed to them. It is the earnest effort of this institution to prepare the men who are to be the ministers and teachers of their race. We doubt if any educational enterprise of the church is so far-reaching and helpful as this. This thought came to us as we listened, Sabbath afternoon, in the largest colored church in Atlanta, to the preaching. Those who essay to teach in sacred things from the pulpit, and whose influence should be so potent and elevating, must themselves be taught.

Incidental.

We thought to mention the delightful welcome which we have received at Clark University from the professors and most promising pupils, and the joy experienced in speaking first to the seventy theological students and then of preaching to some four hundred on the Sabbath. We desired especially to remind the ministers of the New England Conference of Prof. W. N. Croghan, whom they sent years ago, under the lead of Gilbert Haven and W. F. Mallalieu, to Orangeburg, S. C., as an instructor in Claflin University. For many years he has been here, a specialist in the department of Latin and Greek—another Frederick Douglass in chaste and eloquent speech. We desired to tell the ladies of the Woman's Home Missionary Society of our delight in visiting the Thayer Home on the grounds, that excellent enterprise for the culture of colored girls in the practical work and graces of home life. We intended to mention the saddest sight we had seen—the "chain gang," as it passed us with twenty-five men and boys, all colored, manacled and bound together, as they returned from their day's toil on the streets, with a most brutal-looking white man as overseer, carrying his gun on his shoulder and his blood-hound walking at his side. That relic of barbarism had never been before. The lamented Grady did not tell of this in his impassioned speech in Boston. But our space is now more than full, and the specific words that we intended to write must be omitted.

Our Problem.

It becomes more difficult, oppressive and threatening. It is many-sided. We do not at the North understand all its difficulties. Its solution is not easy. A theory is quickly fashioned to be as quickly overturned by facing the most stubborn facts. We have expected too much in too brief a time. Much, incalculably much, good has been done, but more must be accomplished to secure to the colored race their natural and constituted rights, and to elevate them to a proper use of the same. We must still act the reporter. Georgia is very Southern. The press is hopelessly Southern. In this city the Constitution—the paper founded by Henry W. Grady—is the gospel for the masses. There is no frank and honest expression of Northern sentiment and ideas in the press, the great educator of the people. The prejudice against color here is deep and bitter. The constitution of the State provides that the black shall not be educated with the white. The black people do not worship with the white. Even the Young Men's Christian Association of the city does not welcome the colored man to its hall and religious services. The Methodist Episcopal Church tried the experiment of co-worship here, and abandoned it. We are told that the colored man prefers to worship with his own people, and colored ministers in our own denomination generally so affirm. There are thirty thousand colored people in the city; one-third of the voters are colored, but not a man of that race is elected to office, or appointed to police service. It will be remembered that this is the city in which the postmaster was burned in effigy because he promoted a most intelligent and worthy colored man who held a position under appointment of the government in the office.

Thus deep, intense, and apparently ineradicable seems this prejudice against the social and political recognition of the negro or of those who dare to befriended him.

EDITORIAL NOTES.

Contested Elections. The 51st Congress is already famous for the number of contested election cases, amounting, in the House, to seventeen. Of this number sixteen come from the old slave States, and the contest is based on the peculiar election methods employed in that part of the country. The South has representation in proportion to her whole population, and then excludes the colored man, who makes the majority in some of the States, from all participation in the government. That is, the white class have seized control and exclude from the exercise of the franchise, by fraud and violence, all who are not of their party. The Springfield Republican is concerned lest Speaker Reed and the majority in the House shall fail to recognize the letter of

the law and admit the men who come with certificates of election. Why doesn't the Republican, which is such a bold and persistent advocate for reform and pure political methods, try its scalpel on these Southern election frauds? Whatever forms of certificate they bear, no one believes the majority of these men were ever elected by a majority of the people. They are in many cases simply the choice of the white minority, and totally misrepresent the majority in their districts. It is a matter of curious speculation how long the people of the North will sit quietly and see a set of men controlling in Congress who, in reality, have no right to be there. Here is a case that has long required ballot reform. Every man coming to Washington with a tainted record from a district where a free election has been denied, should be sent home in post haste. The national government should protect itself from such fraudulent political methods. If the country does not approve such purgation, so much the worse for the country. However speciously men may attempt to cover these proceedings under the guise of a race conflict, it is simply the attempt of an oligarchy, which has been unhorsed in war and legislation, to re-instate itself by craft and violence.

Ballot Reform. The ballot is the palladium of liberty, the safeguard of the people. When this source of security becomes corrupted, and bosses are allowed to play with the franchise, the days of free government are over. For some years, our most thoughtful citizens have entertained grave fears for the nation. With the bribery and unauthorized voting in our large cities and the violent manipulation of the franchise in half the States, the chance for honest elections seemed very dubious. The worst aspect of the case was the acquiescence of large numbers of good people in these irregularities and frauds. The extension of the ballot reform agitation is a most hopeful sign, showing that the public sense is yet quick and will be satisfied only with some valid improvements in our methods of ascertaining the public judgment. The crest of the reformatory wave has touched New Jersey and New York, two commonwealths which have stood in need of radical treatment for a long while. In the former State the governor, in his message, commends the new method, with some most damaging improvements, as, for instance, the placing the ballot in the hands of the voter beforehand and allowing him to make his checks at home. This method would destroy the secrecy and leave wide open the old door for bribery. The closing of this is one of the grand features of the Australian system. In New York, Governor Hill has sat down pretty heavily on all ballot reform. The hopeful phase of the subject there is the growing interest and determination of the people in the matter. They feel that something must be done, and will give the governor no rest until he assents to some improved measure. The veto of the bill last year shows clearly his disinclination to take any step in this direction; but he may, as in the case of the unjust judge in the parable, be worn out by his opportunities, which is, to say the most of it, a hard way to secure good legislation.

PERSONALS.

—Bishop Hurst will be the Andover lecturer on foreign missions next year.

—Mr. Spurgeon is reported as rapidly recovering from his late attack of gout.

—Bishop Daniel A. Goodsell has definitely chosen Fort Worth, Texas, as his final residence.

—Rev. G. M. Boyd, one of the oldest Methodist ministers of Indiana, died suddenly at Valparaiso, of apoplexy, Jan. 26.

—Rev. Hugh Price Hughes states that 500 persons have been converted in St. James Hall, London, since the opening services.

—Dr. Kate Corey, formerly of the W. F. M. Society, Fochow, China, was married recently to Rev. Dr. J. H. Ford, Indianapolis.

—The death is announced of Rev. T. S. Gillette, D. D., one of the pioneer Methodist preachers of Indiana, at Indianapolis, at the age of 81 years.

—Rev. Theodore L. Cuyler, the well-known Presbyterian clergyman of New York city, has resigned his pastorate, the resignation to take effect April 1.

—Dean Huntington, of the College of Liberal Arts, Boston University, delivered the address before the students of the University on the Day of Prayer for Colleges, Jan. 30.

—Miss Mary DeForest Lloyd, of the Woman's Foreign Missionary Society in Mexico City, is dangerously ill, and is feared fatally. She has been a most faithful and successful representative of the Society.

—The name of our Maine correspondent, "Dirigo," is inadvertently omitted from his communication on the 7th page this week—the omission being discovered too late for its insertion, after the "first form" had gone to press.

—Rev. Wm. H. Hyde, of the Vermont Conference, is now in Bellevue, Florida. We are glad to learn that he is greatly improved in health. He is supplying the church at Bellevue, and also at Silver Springs Park.

—Rev. Dr. Charles F. Thwing, formerly of Cambridge, and now of Minneapolis, has settled over the largest Congregational Church in the Northwest, is prominently mentioned in connection with the presidency of Oberlin College.

—At the annual meeting of the corporation the following persons were elected trustees of Boston University: Mrs. Elizabeth Sleeper Davis, Mr. Oliver H. Durrell, Rev. Willis P. Odell, and Sarah Sherman, M. D., the last on nomination of the university corporation.

—Rev. Joseph H. James, of the New England Southern Conference, now pastor of Memorial Church, Plymouth, Mass., has been appointed secretary of the Connecticut Temperance Union. He will enter upon his new work, April 1, and will reside in Rockville, Conn.

—Rev. H. B. Wardwell, a local preacher in the M. E. Church, and formerly a member of the East Maine Conference and Maine Conference, died in Winthrop, Me., Jan. 29, after a brief illness. He was a contributor of poetry to the HERALD for many years. He died in peace.

—Rev. G. B. Hyde, who went from the Vermont Conference to a missionary to Mexico, is now taking lectures in the Atlanta Medical College under the advice and permission of Bishop Hurst. When he has completed his medical course, he intends to return to Mexico as a medical missionary.

—Rev. J. C. Murray, B. D., professor of exegetical theology in Gammon Theological Seminary, will sail for Europe about April 1, to give six months. He expects to spend the summer semester in Leipzig in the study of New Testament exegesis, and the remainder of his stay abroad in travel and sight-seeing.

—Rev. L. Morgan Wood, M. A., pastor of Pleasant St. M. E. Church, Salem, N. H., has been transferred by Bishop Vincent to the Louisiana Conference and appointed to

St. Charles Avenue M. E. Church in New Orleans. A correspondent writes: "Although he is only twenty-two years of age, yet he has shown by his labors and efforts in the pulpit that he is possessed of rare oratorical ability and is also an ideal pastor. Mr. Wood is a graduate of one of Ohio's best colleges, a post-graduate of Yale University, and a former student of Boston University School of Theology. His pastorate at Salem has been crowned with success. He carries with him the esteem and love of his brethren in N. H. Conference and of the entire community in which he has labored."

—We were sorry to miss the call of Gov. W. P. Dillingham and wife, of Vermont, at this office last week. The Governor was one of the guests at the annual meeting of the Vermont Association on Thursday night at the Revere House in this city, and gave an address at the banquet full of pith and humor.

—C. E. Morse, formerly at Hyde Park, Vt., and under the first pastorate of Rev. Charles Parkhurst converted and connected helpfully with the church, and afterwards editor and publisher of the Vermont Christian Messenger, is now a resident of Atlanta, and instructor in the printing department of manual training in Clark University.

—With sorrow we note the death of the cause of missions in the East, read of the death, in Japan, of Rev. Joseph Neesima, of penitence. His career has been an eventful one. He was born at Yoddo in 1844, and sailed for America as a stowaway in 1861. It is told of him that he found upon the ship a portion of a leaf from the Bible, which he kept as a curiosity. It chanced to contain the text: "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Upon this one passage turned the whole career of the fugitive. He drifted to Boston, and the late Hon. Alpheus Hardy became so interested in him that he gave him an education at Phillips Academy, Amherst College, and Andover Theological Seminary. He graduated from the latter institution in 1874, and was ordained at Mt. Vernon Church, Boston, Sept. 24, 1874. At the meeting of the American Board that autumn, Mr. Neesima made that memorable appeal for Japan which led to the establishment of that institution with which he was afterward so closely identified. His return to Japan was by the way of the establishment of the Kyoto training school for young men, known now as the Doshisha—the "One Endeavor." His work, however, had very broad relations through his intimacy with the government officials, by means of which he rendered valuable assistance to the general cause of missions. He came to this country again in 1885, and after a brief visit sailed for home in November, 1886.

BRIEFLETS.

The Bible has been translated into sixty-six of the languages and dialects of Africa.

Particular attention is called to the notice, on page 5, of the meeting in the interest of Baker Memorial Church.

The "Methodist Cathedral" in Belfast, Ireland, the gift of the late Alderman Carlisle, is finished. It cost about \$140,000.

The Tribune notes as one of the most promising signs of the times in France, "the marked decline of materialism and skepticism."

The Chautauque Literary and Scientific Circle, which has had its headquarters in Plainfield, N. J., for many years, was removed to Buffalo, N. Y., last week.

Easy tolerance of sin is, alas! common enough; healthy intolerance of evil is rare; the great lack is a sensitive conscience—sensitive to positive contact with the truth and spirit of God.

The Council Bluffs District Methodist for January and February is issued in a very neat pamphlet form, with colored covers, the former called the "Easter Number," and the latter the "Missionary Number," each containing a large amount of appropriate matter.

They sneered at Jesus in the days of His flesh for His vulgarity. He touched lepers. He "received" harlots and other sinners. Unless we come within the range of that sneer by similar identification with outcasts and common people, we lack an essential element in Christianity.

We shall publish next week in a condensed form the paper read by Dr. W. Hamilton before the Preachers' Meeting last Monday—the part of it relating to the founding of ZION'S HERALD. Dr. Hamilton has given the matter a very thorough study, and the results of his research will be found convincing and interesting.

The twentieth annual meeting of the Massachusetts Woman Suffrage Association, on Wednesday, Jan. 29, was an interesting occasion. The annual report was read by Lucy Stone. The State Association now numbers 272 members, and has 80 woman suffrage clubs and leagues, with a total membership of between 3,000 and 4,000.

Another—the seventeenth—of those unique and instructive exhibitions given triennially by the Massachusetts Charitable Mechanic Association of this city, will be opened next September in the spacious building owned by this corporation. All New England, as heretofore, will be eager to attend this "university of present progress" in science and industry.

There are certain truths which cannot be demonstrated, but which yet claim our belief and cannot be surrendered without intellectual confusion. Such, for example, is that of the immortality of the soul. That critical thinker, Mr. John Fiske, has written: "For my own part, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work."

A lofty purpose separates a man. He cannot cherish it and be ignoble. When Milton made up his mind to be a great poet, "Everything about him became, as it were, poetical, almost sacramental." A poet's soul must contain the perfect shape of all things good, wise, and just. His body must be spotless and without blemish, his life pure, his thoughts high, his studies intense." But there is only one loftier purpose than to imitate Christ? And if so, ought not the separation from what is low and evil to be entire and constant?

The Christian Union of Jan. 30, in its series of "Progressive Religious Leaders," takes up the Methodist Episcopal Church, and gives sketches, with portraits, of Bishops Foster, Hurst and Vincent, Professor B. P. Bowne, and Miss Frances E. Willard. The article concludes as follows:—

"Here, then, we have five representative leaders of thought and action in the Methodist Episcopal Church—Foster in theology, Bowne in metaphysics, Hurst in literature, Vincent in popular education, Miss Willard in social reform. It may be that by the beginning of the twentieth century there will, from richer soil, taller growths. There are now few who do not look forward and up

when they look at the five who are here described.

The Western Advocate, in a trenchant paragraph on the Southern disturbances, has an apposite quotation or two from the "Hero of New Orleans." "Ask nothing that is not right; submit to nothing that is wrong," is characterized by Dr. Somers as "a maxim that embodies the golden rule of political ethics and crystallizes the sentiment and avows the purpose which must guide the action and nerve the souls of a people worthy to be free." The maxim has a national application. The sentence which old Hickory thundered in the ears of Calhoun contains a prophecy, destined to a larger fulfillment: "You may disturb us [your country's] peace, you may interrupt the course of its prosperity, you may cloud its reputation for stability, but its tranquility will be restored, its prosperity will return, and the stain upon its national character will be transferred and remain an eternal blot on the memory of those who caused the disorder."

One of the admirable devices of the late Jonathan Bourne, of Fall River, was the establishment of a mill in which all the operatives were shareholders in the profits of the business. At the last settlement 401 out of 483 who had complied with the conditions, received their first dividend, ranging from less than \$1 to \$18.50 each. In the normal condition, all who labor in a department of industry, should divide, in proportion to service and capital, the increment. No one man should be allowed to take the lion's share. The reason this equalization cannot be secured is found in the fact that the people concerned are not equal. Some are better educated with health, intellect, genius, or are better educated than others, and by no combination of popular vote can ignorance and incompetence be made equal to intelligence and competence. The unfurnished workman cannot operate alone; and his want of capacity and intelligence are a bar to combination. To combine with others in business operations implies that one is able to care for his own interest and the new complications. Combination is a fruitful field for sharpers, as many a simple-minded and honorable man has found to his sorrow. For this reason, a large part of the people, with our new forms of industry, must be workers for others on wages. The next best thing would be a plan for profit-sharing, like the one by Mr. Bourne, which would bring the management and the labor into closer relations and create in the laborer a sense of personal interest in the prosperity of the business. As a mere instrument of labor, a man never does his best. To feel that he has an interest in the concern, is at once a spur to energy and a guarantee of more and better work. This is the first cotton mill in the country to try the experiment, and the results so far justify the most sanguine expectations of the projector. A still better showing is anticipated for the ensuing six months.

We alluded last week to Dr. Dike's report on the increase of divorce and some of the causes. The reform agitation on the subject has already produced salutary effects, in awakening public attention to the evil, in the collection of facts bearing on the subject, and in checking the tendency to loose legislation in regard to marriage. The upward movement is indicated by better laws in some of the States and the institution of inquiries preparatory to such enactments in others. Much, however, remains to be done in many of the States where few marriage records are preserved. The real cause of this increase in the ratio of divorces is to be found in the shaking up and heterogeneity of our population, brought about by the modern facilities of communication. The railway and steamship have borne the people to the ends of the world, and the infernal machine has collected them in huge drifts in cities and centers. These twin forces have operated changes in society utterly strange to the last century and inimical to domestic tranquility. Homogeneity in tastes, manners, culture, is an important source of domestic felicity. In the old neighborhood, young men were taking the girl at the next door, and were like himself in training and in sympathy with the local traditions. It was only a homogeneous addition to the home circle. There was no jar in the movement of social life. To-day that traditional neighborhood no longer exists; its people have been sown broadcast over the continent; and in re-crystallizing into households elements are taken up which refuse to obey the laws of social chemistry. Of course, friction, disturbance, and disintegration are liable to ensue. The only remedy for this evil is time for the elements to settle and the wider laws of affinity to be discovered and applied. Something may be done in the meantime by good teaching and proper regulations for the publishing, solemnization, and recording of marriages, since these formalities tend to check haste and induce consideration on the part of persons contemplating entrance into these new relations. The social effervescence will begin to decline ere long, and society will reform under the new conditions.

Letter from Bishop Mallalieu.

During the past ten years thousands of people have come from the North to the South with the purpose of establishing themselves permanently in the South. Among these thousands many are members of the Methodist Episcopal Church. Not a few of these have left their membership in the old home churches, and are now practically without a church home. Others have brought their letters and have put them into some other church than their own. This has been done in hundreds of cases, even in towns and cities where we have not only colored, but also white churches. The usual reason for this disloyalty is the hope of securing either social or business advantages. Sometimes the end sought is gained, but many times it results in ignominious failure. The truth is, that people who sell their birthright for a paltry price cannot expect to be held in high esteem. There is another class who, in the face of all reproach, and opposition, and ostracism, stand by the old church. These are heroic souls, and they are a power for good wherever they are found.

The strangest fact in this connection is that some of our preachers in the North have been known to recommend persons of their charges leaving the North to hand their letters in to some other church than their own. This, in some cases, may have been the result of most surprising ignorance of the facts, for some of our preachers in the North seem not to understand that our church is in the South; in other cases it is the result of a very weak sentimentality. What is needed is that all our pastors giving letters to members coming to the South should say to them with special emphasis, "Hand your letter to the pastor of your own church. Seek him out, and let him feel your presence and help. Don't leave your own church for the sake of popularity, social position, or worldly gain."

If all our members coming South will be true and faithful to our church, a wonderful uplift will be given to our work, and some of us who are in the front of the battle will be greatly cheered and inspired. "Men and brethren, help!" W. F. MALLALIEU.

New Orleans, La.

East Boston, Bethel.—On Sunday last Rev. Dr. Bates, the pastor, received 38 on probation and baptized 11. The Gospel meetings continue, and sinners are inquiring the way of salvation and eternal life.

Chelsea, Mt. Beltingham.—Rev. Dr. D. H. Ela, the pastor, is delivering a special course of sermons on the twelve apostles, as follows: "The Heart of the Twelve," "The Word of the Twelve," "The Rarest of the Twelve," and "The Chief of the Twelve." Mrs. Betsey Kibby, widow of Rev. Ephraim Kibby, died last week at the ripe age of 95, in salubrious. Her funeral was held on Saturday last, Rev. Drs. Ela and Woods officiating.

Lynn, Boston St.—On Sunday, Feb. 2, five were received on probation, three in full, and one by letter. During the month of February a series of special sermons on the Bible are being preached by the pastor, Rev. L. W. Staples, as follows: "What It Is, and How It Was Made;" "Its Harmony with Current Events and Scientific Discoveries;" "Its Prophecies and their Fulfillment;" "Its Central Thought and Personage."

Salem, Wesley Church.—This church is greatly enjoying the beautiful new house of worship dedicated last May. The tokens of God's favor still continue to rest upon it. The pastor, Rev. J. M. Leonard, is winning the hearts of the people, and is doing a good work. On Jan. 5, seven were received by letter and five on probation. Since the Week of Prayer, special meetings have been held, at which there has been preaching by the pastor, followed by an after meeting and altar service. Sunday, Feb. 2, about two hundred partook of the communion, twenty-four were received on probation, two by letter, and three into full membership. After the sermon in the evening, four accepted the invitation to seek the Lord at the altar.

The Conferences.

[See also Page 2.]

NEW ENGLAND CONFERENCE.

Boston District.—Boston, People's Church.—One hundred dollars more than the amount needed for January current expenses was raised. A very promising young people's society has just been organized, and took charge of the Sunday evening young people's meeting for the first time, last Sabbath evening. Seven were received in full membership on Sunday, Feb. 2. Large congregations are in attendance, and a most excellent spiritual interest prevails. Rev. R. L. Greene, D. D., pastor.

St. John's Church, South Boston.—Rev. Louis Albert Banks, pastor, closed the month of special services last Friday evening. The pastor adhered to his published programme of topic and text every day in the month except Saturdays. One hundred and twenty persons professed conversion. Sunday was a great harvest day: 83 were received on probation, 17 by letter, and 6 into full membership. Nearly five hundred persons received the communion after the reception of members. In the evening Bro. Banks preached his second annual sermon to thousands on "The Well-equipped Houseman" (Jer. 1:10), and in spite of the rain every seat in the large audience-room and galleries was filled. In inquiry service following the sermon two young men were converted. Twenty-two new subscribers for ZION'S HERALD among the young converts were taken during the day. This church had the banner list before this addition.

Boston, Winthrop St.—Special services have been held during the past month. One hundred have professed conversion. Forty-two were received on probation and in full communion, and fourteen were baptized, last Sunday. Sixty-two have been received on probation this year. At the fourth quarterly conference, held Feb. 2, the pastor was unanimously invited to return another year. Rev. C. L. Goodell, pastor.

Boston, Egleston Square.—A series of meetings have been in progress since Wednesday, and great interest has been manifested. Large numbers of the church are in good condition. Bro. W. H. Latimer and others from the School of Theology have assisted the pastor, Rev. C. E. Spaulding.

Hyde Park.—On Sunday, Feb. 2, three adults were baptized, five were received into the church, and ten were received as probationers. During the day about twenty-five others, whose ages range from nine to fifty years, asked for prayers

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Everett.—Sunday, Feb. 2, two were received on probation, one was baptized and received from probation, and nine were received by letter. The attendance at the Sunday-school was one of the largest in its history. Every officer and teacher was present. Rev. F. T. Pomeroy is pastor.

Medford.—Since the oppressive church debt was paid about two years ago by such continued and desperate efforts, many of the members have anxiously desired to witness a revival of religion. Their prayers are being answered. Special services were begun Jan. 14, and thus far about fifty persons have professed faith in the Lord Jesus Christ. Many of these joined the church on probation last Sunday morning. The church has rallied to the work in an admirable manner, and has secured the labors of the pastor, Rev. E. T. Currier, who has charge of the meetings. The fourth quarterly conference unanimously requested the return of the pastor for the third year.

South Boston.—Rev. Dr. closed the month of January by a special service on Friday evening. The attendance was large, and the program was well received. The church has been blessed with a revival, and many have been added to the church. The church has been blessed with a revival, and many have been added to the church. The church has been blessed with a revival, and many have been added to the church.

At the fourth quarterly conference, Rev. G. O. Crosby, the pastor, was unanimously invited to return for the second year. Extra meetings are being held with good prospects of a revival—so the presiding elder, Rev. Dr. J. H. Mansfield, reports. The subscriptions to Zion's HERALD have been increased from two to ten.

Scituate.—The cost for improvements, which will be fully paid before Conference. The church is united, the finances are in excellent condition, conversions are reported, and the pastor, Rev. L. W. Adams, is unanimously invited to return for the third year.

Spencerville.—Nearly all the appointments for benevolences are raised, and there is no doubt that all will be met. The congregations are large, and the financial condition is in a better condition than on any former year, only \$200 remaining unprovided for, which will be met before April. Zion's HERALD has been increased from 28 to 53. Rev. A. H. Herrick, pastor.

Springfield District.

Holyoke.—The First Church shows its appreciation of the work of its pastor, Rev. G. O. Osgood, by inviting him to remain for the fifth year. Mr. and Mrs. Osgood are receiving congratulations. It is a son, born on the 18th.

Middlebury.—An Epworth League has been organized here with thirty members. Charles McVernon is president.

Chicopee.—The Sunday-school has chosen for its officers for 1890: superintendent, Judge L. E. Hitchcock; assistant superintendent, L. E. Norton and Mrs. L. E. Hitchcock; secretary, Miss Mary Hitchcock; treasurer, Clarence Wetzel; librarian, Henry Lilly. This school is graded. At the beginning of the year diplomas were given to scholars on the Chautauque plan. All the lines of work in the church are moving along well. Rev. G. H. Clark is the pastor.

West Parish.—Rev. W. P. Arbuckle has been unanimously invited to return for the next year to the associated charges, West Parish and Granville. Seventeen persons have been received into membership on probation at West Parish, and twenty have been baptized.

Springfield.—At the preachers' meeting on the 20th Rev. Charles Hammond read a paper on the subject of the supernatural ministry, speaking of the generosity of Methuen in this regard. Rev. Dr. S. F. Upham, of Drew Seminary, was a visitor.

St. Luke's.—The fourth quarterly conference of this church unanimously requested the return of Rev. L. H. Dorchester for next year. The work in this church has enjoyed a wonderful growth in the past year, its first of history. The conference chose these officers: trustees, H. A. Chapen, Charles Taylor, Gordon Noble, Ira B. Allen, T. D. Potter, F. E. Cooper, J. W. Hersey; stewards, J. E. Corson, F. M. Alden, Dr. W. F. Andrews, P. Buelch, George Kilham, E. H. Smiley, C. S. Niles, F. F. Humphrey, E. L. Sibley; recording steward, F. M. Alden; district steward, Dr. W. F. Andrews.

State Street.—The fourth quarterly conference of this church has been changed from Jan. 27 to Feb. 7. Rev. W. E. Knox, a former pastor, occupied the pulpit of this church on Jan. 26, exchanging with Rev. Wm. Rice Newhall. The Young Men's Bible Club of the State St. Sunday-school, of which Rev. Mr. Newhall is the instructor, has elected officers for the year. The club is a most potent force in the social and spiritual work of the church. The officers elected are as follows: president, Robert Kuddell; vice-president, W. H. Tuttle; secretary, A. H. Gardner; treasurer, A. E. Ramsey; chairman of reception committee, H. B. Brown; social, A. H. Gardner; visitation, G. E. White.

HAZEN.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

The work of God is going forward grandly in many of our churches.

At the First Church, Fall River, Rev. T. Johnson is assisting the pastor, Rev. J. V. Yates. On Sunday evening, Jan. 19, the audience-room was packed, and the power of God was manifested in the conversion of ten persons. A great work has commenced, which we hope will continue for many weeks.

At Grace Church, Taunton, Rev. Thomas Harrison is working hard and successfully. On Sunday, Jan. 19, twelve persons came to the church, and a number of remarkable cases of very hard men seeking and finding Christ. Conviction has been pungent and powerful. Unemotional men have been completely broken down by the power of God and then gloriously saved. The work still goes on, and God is with His people. The attendance upon the services has been greatly interfered with by the prevailing influenza, the evangelist and the pastor, Rev. H. B. Cady, having been victims of the epidemic.

The Methodist preachers of Fall River and vicinity have organized a Preachers' Meeting to be held monthly, with the following officers: President, Rev. W. E. Yates; vice-president, Rev. Samuel Knowles; secretary and treasurer, Rev. J. M. Williams, C. H. Ever, B. F. Simon and J. G. Gammons. The question for discussion Jan. 20 was, "The Methodist Class System." Rev. W. J. Yates presided on "The Original Purpose of the Class." Rev. C. H. Ever discussed "The Present Condition of the Class." Others spoke briefly on the general subject. The meeting was a very interesting one.

The lecture course at the North Church, Fall River, has been much enjoyed. Rev. W. L. Hood, of Fairhaven, a recent lecturer, had for his subject, "Civilization and Sacred Books." The pastor, Rev. J. A. Root, lectured on the topic, "Where There is a Will, There is a Way."

Nearly four hundred persons listened to Rev. W. J. Yates, who gave an illustrated lecture on "India," Dec. 11, in St. Paul's Church. The course of five sermons on "Why I am Not a Christian," by the pastor, Rev. J. M. Williams, it is thought, will do much good. The centennial of the Book Concern was observed. The pastor has succeeded in putting many new books into the homes

of his people. A series of sermons on "The Gospel according to St. Luke," is to be given in the near future.

"From Plymouth Rock to the Golden Gate," was the subject of Geo. W. Penniman's lecture at Park Church, Dec. 13. Rev. J. Tregaskis still pushes things, and the Lord blesses His people.

At Westwell the pastor and church are made glad in seeing the people seeking God. In the regular services of a recent week, thirty adults and over twenty of the youth of the community sought the Lord. Arrangements are being made for a series of special services. The annual meeting of the Marine Benevolent Society was held in the vestry of the M. E. Church, Jan. 18. On the following evening the pastor of the church, Rev. Charles S. Davis, gave a lecture on "Bearing One Another's Burdens," in the interest of this society. During the fifty years of its history it has helped over one thousand persons, having given them over ten thousand dollars.

Much interest is manifested in Fall River in the subject of temperance. Mayor Jackson says that he has started out to shut up the shops, and that illicit purveyors must respect his edict. He has given the dealers timely notice of his intentions, and until May 1 he will have the law respected. After that date he proposes to have prohibition pure and simple to the letter, the city having voted no license. The mayor is enforcing the Sunday law with vigor, so that on a recent Sunday there was only one place in the city where liquor could be bought. The dealers are of the opinion that Mayor Jackson means business, and they are beginning to respect him.

Rev. J. D. King, of Edgartown, has received the degree of Doctor of Philosophy from the National University of Chicago, and has been appointed assistant professor and examiner for the university. This is a high honor and worthily bestowed.

Rev. H. C. Scripps has started a singing school to be held in his church in Fallmouth, on Friday evenings. Bro. Scripps, who is a fine singer, is the instructor of this class. It will be an excellent thing for the church as well as for those who receive instruction.

A recent sermon by Rev. Angelo Canoll, of the County St. Church, New Bedford, on "Heavenly Visions," was quite fully reported in the *Republican Standard* of Jan. 23. It was the kind of preaching the people of County Street are getting. It is not strange that they are anxious about the probable successor of the present pastor.

Rev. W. D. Wilkinson, of Dighton, who has recently returned from the Brooklyn M. E. Hospital, is much improved in health, and is entering heartily upon his work.

X. Y. Z.

The Park Church, Fall River, under the faithful and devoted ministrations of Rev. James Tregaskis, has been greatly prospered. Since June, 1888, 65 have united in full. At every communion since the above date, one or more have united with the church. During the nineteen months 2,200 pastoral calls have been made on the members of the church and congregation and those who do not attend church at all. At the fourth quarterly conference it was unanimously voted to request his return for the third year. We are expecting "showers of blessing" this winter.

Providence District.

Rev. B. W. Hutchins, pastor of St. Paul's, Providence, is holding extra meetings, with very encouraging results. The religious interest increases, and new cases of conversions are of daily occurrence.

At Ashbury Memorial, Providence, also, the congregations grow in numbers and in interest, and seekers are added at her altars.

Rev. E. L. Hyde lectured on "Art and Christian Worship," in the M. E. Church, Middletown, R. I., Wednesday evening, Jan. 22. Bro. Hyde was formerly pastor at this place.

Trinity Church, Providence, is succeeding finely under the pastorate of Rev. E. R. Thordike. Revival services held since the opening of the new year have quickened the spirituality of the church, while about a score of sinners have found peace in believing. The young people's meeting for some months has overflowed the chapel, seating two hundred, and the main audience-room has been occupied. Over seven hundred were present at the preaching service, Sunday, Jan. 19. Provision has been made for all the expenses of the Conference year. All Conference collections have been taken; the missionary collection exceeds that of last year.

Providence Methodist has suffered a great loss in the death of John Kendrick, esq. For forty years he has been among the foremost of her laymen, interested in all that related to her welfare. A member of Mathewson Street Church, he filled the offices of Sunday-school superintendent, trustee and steward. He was a large-hearted man, liberal, sympathizing and actively benevolent. No good cause ever appealed to him in vain. He was interested in the cause of education, and at the time of his death was one of the trustees of Boston University. His funeral in Mathewson Street Church was largely attended, the spacious audience-room being full. Rev. Clarke Crawford, pastor of the church, had charge of the services, reading the Scriptures and offering prayer. The address was made by Rev. D. A. Whedon, D. D., a former pastor of the church. Rev. D. A. Whedon, D. D., was present to represent Boston University, and spoke of the pleasant official relations existing between the deceased and the board of trustees of the University. May this great affliction be sanctified to the spiritual advancement and earnest activity of Mathewson Street Church and Providence Methodism!

Our church in Washington is prospering. The meetings are growing in attendance and deepening in interest. We have lately purchased a new organ for the vestry, new singing books for congregational use in prayer-meetings, and sixty-eight books for the library. We are expecting better times still in the near future.

F. H. STEAR.

Norwich District.

Presiding Elder Tirrell's evangelistic tour through the district, so far as reported, has been quite successful. There have been souls saved at every meeting. At one place four persons began the Christian life the first night, and at another place ten persons did the same. He stopped one, two, or three nights in a place, as he could spare time. At North Groenordale he was present with Rev. H. H. Martin and Rev. E. J. Ayres, at the watch-night service. The presiding elder and Bro. Martin both preached, and eleven persons were converted. He remained the next two nights and twelve more sought the Lord. Hence the churches are feeling a general quickening wherever he has thus labored. Rev. E. J. Ayres, the pastor, and his church are rejoicing over the twenty-three converts. He has had other occasions of rejoicing among this people with whom he is very happy. At Christmas he received \$40 in money and a \$6.50 Rochester lamp. Mrs. Ayres and the children were not forgotten, and the total gifts amounted to about \$60.

The epidemic influenza has prevailed throughout this district, but is now subsiding. The attendance on religious meetings

had in many cases greatly decreased, but is now coming back to normal.

As a district we have had another honor recently conferred in the birth of the *White Ribbon Banner*, the official organ of the State Woman's Christian Temperance Union. It is as neat and inviting in appearance as one could wish. Mrs. R. N. Stanley, of Highland Park, the editor, has won this distinguished honor by her able service in a similar but lesser capacity rendered on the *Connecticut Home*. The paper will probably become very popular in the State.

Through the eye to the heart is the method Rev. O. W. Scott, of Rockville, occasionally uses to make more interesting his sermons. A series of paintings he recently used illustrated the "Timid Seeker" and the "Hearty Seeker." Much satisfaction was manifested by the people.

East Main St., Norwich, pays over all the money raised in the church to Brother Harwood, for he is the church treasurer; and he was the one selected at Christmas to make the presentation speech and hand to the pastor, Rev. G. H. Bates, \$130, all in gold. Hence as he had paid the money over to the person intended, he appeared in a false light in a recent *HERALD*, wherein it said he was presented, instead of he presented.

The camp-meeting house on Willimantic camp-ground, owned by the South Glastonbury society, has been sold to Watson Chapman, of South Glastonbury—so writes Rev. D. C. House for the quarterly conference.

The C. cupper in the parlors of the Thompson-Methodist church was a unique success. Mrs. Dr. Pease and the ladies of the society received many congratulations. Over 150 people enjoyed the supper.

Rev. C. A. Stenhouse has accepted an invitation by the Order of United American Mechanics to deliver the annual sermon before the order, Feb. 23, in the Methodist church. This council numbers about 125.

KARL.

NEW HAMPSHIRE CONFERENCE.

Dover District.

Salisbury.—The pastor, Rev. L. P. Causey,

writes as follows: "Many kindnesses have been shown me and my family during the past three years. Whether or not the pastor means well, the kindness of the people certainly holds out. On last Tuesday evening, soon after my return from the prayer-meeting, a large number of friends came marching up the street, singing, 'Praise God from whom all blessings flow.' Entering the parsonage, they spread out before our eyes packages containing groceries, dry goods and cash. Rev. J. P. Spaulding made a witty but affectionate presentation speech, and Rev. D. Gibbons led in prayer, after which the pastor made a speech of thanks and welcome. A social hour was then spent. Some who were not present Tuesday night have brought in packages later. Years ago I often heard young preachers express dread of being sent to a charge where there was a retired minister living. It was said these old men are apt to be sour, middle-aged, etc. If you know any preacher suffering with this form of 'phobia,' have his Bishop send him to Salisbury. It is a perfect antidote for such troubles. I guarantee that one sweet-spirited Bro. Hayes, and large-hearted, large-souled Bro. Spaulding would so thoroughly cure him that it would break his heart to remove him before the legal expiration of his term. The first two Sundays of this month I was shut in with la grippe. Bro. Spaulding supplied the pulpit for me."

Concord District.

Gilmanston is in excellent frame, with a busy, helpful, hopeful pastor, good congregations, and good Sunday evening prayer-meetings. Finances are easy, spiritual tempo improving.

Laconia, always in working trim, hopes her pastor will speedily escape la grippe, by which he is now prostrated.

Lake Village needs help to finish the beautiful and well-begun house of worship.

Warren is happy with an enterprising and a pious young pastor, whose diligence and faith seem contagious. Pastor and family received valuable Christmas gifts in cash and comfort to the value of probably nearly \$40—not on claim, which will be paid in full. Enthusiastic request for pastor's return next year.

G. W. NORRIS.

VERMONT CONFERENCE.

Montpelier District.

The winter session of the Washington County Union of the Young People's Society of Christian Endeavor was held at Waterbury, Jan. 29. A large number of delegates and members from various parts of the county were present, and much enthusiasm was manifested. Most of the secretaries of the society had been organized, and efforts had been made to retain only those members who would live up to the pledge and work for the interests of the society. Quite a gain in membership was reported over the meeting at Waterbury last fall. Endeavor Societies are organized in connection with the Methodist churches in two of the towns in the county, viz., Montpelier and Waterbury. In several other towns the young people of our church unite with those of other churches in sustaining organizations of this kind.

Montpelier District has three Epworth Leagues—at Barre, Northfield and Cabot, the last named League being represented at the Endeavor Union at Montpelier by Pastor Sherburne and delegates. It was voted that the secretary be instructed to send invitations to all Leagues to send delegates to future sessions of the Union.

In Revere, J. O. Sherburne, of Cabot, and F. W. Hamlin, of Williamstown, who made able addresses, Principal Bishop, who made the closing consecration service a season of great power and solemnity, and George Newton, who presided over the deliberations with grace and efficiency, Methodism was well represented at the Endeavor Union.

In the continued absence of Pastor Beeman, Prof. Bishop supplies the pulpit of Barre for two Sabbaths.

RETILAW.

St. Johnsbury District.

St. Johnsbury.—The meeting last Sabbath evening was of uncommon interest. The vestries were crowded to their utmost capacity, and eight persons rose for prayers. Bro. Curi is still incapacitated from performing his full work by reason of sickness.

West Burke.—Many on this charge are suffering greatly from influenza, including the pastor's daughter, whose presence and aid are much required in church work. At a missionary meeting addressed by Bros. Taplin and Farrow, a fair sum was subscribed for the object of the meeting.

Irishburg.—Bro. Johnson, the pastor, has been very sick with the prevailing disease, and is at present in a very weak condition.

At the annual meeting of the Young People's Society of Christian Endeavor, held at Waterbury, Jan. 29. A large number of delegates and members from various parts of the county were present, and much enthusiasm was manifested. Most of the secretaries of the society had been organized, and efforts had been made to retain only those members who would live up to the pledge and work for the interests of the society. Quite a gain in membership was reported over the meeting at Waterbury last fall. Endeavor Societies are organized in connection with the Methodist churches in two of the towns in the county, viz., Montpelier and Waterbury. In several other towns the young people of our church unite with those of other churches in sustaining organizations of this kind.

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The Family.

TO BELLAMY.

R. P. GROVER.

I have read your book, Mr. Bellamy,
Full of facts that you never knew;
Ingeniously woven together
In colors of brightest hue.

Now, I pose that you live in Boston,
And are chuck-full of Boston air;
While I'm only a rough old farmer
With hay-seeds in my hair.

I reckon, when you planned your story,
'Twas in front of a cheerful fire,
Tipped back in an easy position
With never a shadow of care.

And you lost all ideas that were earthly;
Soared into some cloud-like place,
Where dreams of the real and unreal
Were dancing like fun through space.

I've been there myself; when a fever
Lay hold of my brain, one time,
I lost every solid foundation
But I blurted my case in rhyme.

'Twas published. But I tell you, Bellamy,
'Twas as good as you ever seen;
'Twould just suited you, but my wife
Said it all came from too much quinine.

Your book is a little insulting;
In the face of our science and schools,
You look back to the nineteenth century,
And call us a pack of poor fools.

Then you fling at our women's clothing;
Why, man, my own oldest girl
Wears dresses, back here in the country,
That would start your hair in a whirl.

Come out and see me, Bellamy!
I'll give you a job on my farm;
You'll learn a few practical notions
That can't do you the least bit of harm.

And when you are writing your next book,
Just put in a paragraph there—
"I learned common-sense from a farmer
With hay-seeds in his hair."

ALL THINGS NEW.

Old sorrows that sit at the heart's sealed gate,
Like sentinels grim and sad,
While out in the night-damp, weary and late,
The King with a gift divinely great,
Is waiting to make us glad.

Old fears that hang like a changing cloud
Over a sunless day,
Old burdens that keep the spirit bowed,
Old wrongs that rattle and clamor loud,
Shall pass like a dream away.

In the world without and the world within
He maketh the old things new;
The touch of sorrow, the stain of sin,
Shall flee from the gate when the King comes in,
From the chill night's damp and dew.

Anew in the heavens the sweet stars shine,
On earth new blossoms spring;
The old life lost in the life divine,
"Is the song which the new hearts sing."

—MARY LOWE DICKINSON, in *Union Signal*.

THOUGHTS FOR THE THOUGHTFUL.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love, make haste to be kind! —Amiel.

Paradoxical as it may seem, God means not only to make us happy, but to make us also happy, by sickness, disaster, and disappointment. For the truly happy man is not made such by a pleasant and sunny course only of indulgent inclinations and gratified hopes; by a worldly lot containing every desirable circumstance, which a worldly mind could fix on, with a cup full to running over of all that fond mortals choose and strive for. Hard tasks, deferred hopes, though they "make the heart sick," the beating of adverse, or the delay of baffling winds, must enter into his composition here below, as they will finally enter into his song on high. —C. A. Bartol.

What may we take up for our Father?
That marble door,
Admits no fruit of all our long endeavor,
No fawn-worshipped crown we wore,
No garnered lore.

What can we bear beyond the unknown portal?
No gold, no gains,
Of all our toiling, in the life immortal,
No hoarded wealth remains,
Nor gold, nor stains.

Naked from out the far abyss behind us
We entered here;
No word came with our coming, to remind us
What wondrous world was near,
No hope, no fear.

Into the silent, starless night before us,
Naked we glide,
No hand has mapped the constellations o'er us,
No comrade at our side,
No chart, no guide.

Yet fearless toward that midnight black and hollow,
Our footsteps lead;
The beckoning of a Father's hand we follow—
His Love alone is there;
No curse, no care.

—E. R. Sill.

The sickness of the past week was fine medicine; pain disintegrated the spirit, or became spiritual. I rose—I felt that I had given to God more perhaps than an angel could—had promised Him in youth that to be a blot on this fair world, at His command, would be acceptable. Consistently offer myself to continue the obscurest and loneliest thing ever heard of, with one proviso—His agency. Yes, love Thee, and all Thou dost, while Thou sheddeth frost and darkness on every path of mine. —Mary M. Emerson.

When an earthly touch once mars a heavenly gift, it can never be restored to its primitive beauty. Ruffe the snow just fallen, and who shall lay it again? Displace the dew as it has settled on the blushing fruit, and no skill can replace it. Press the rose-leaf and wound it, and none can give back the perfection of its tints. So it is with human character. When youth has lost its innocence, when sin has once blighted the soul, when the first freshness of a God-given life is gone, no repentance, reformation, or devotion to God will ever make it the same. Memory is polluted, the imagination assailed by impurities, habits of virtue are weakened, and the force of vice strengthened. The violence may be healed, but the scar remains. God may forgive the sin, and man may forget it, but it is never beyond the vision of him who committed it; and however distant it may be, it hovers over him like a gloomy cloud. Let us keep our feet from evil; blessed is he who escapes its foul touch. "The knowledge of good and evil" now, as in the beginning, hath death in it. —Selected.

God gets glory to His name by using men as they are in His work. You might as well undertake to pitch hay with a barn shovel, or shovel sand with a pitchfork, as to undertake to mold into the same tool every different disposition of man. And this is useless and unscriptural. Christ's body—the church—is composed of many members of different appearance, use, and magnitude. The thumb has no business to brag over the little finger and say, "Why do not you wiggle the same as I do, and take hold of things as though you meant it?" He who made the human body in all its wonder-working can sanctify and use

all the dispositions of people to His work and glory. He can use that fearful, timid, cautious soul as a check-valve, or that boisterous, bold, indiscreet person whom the devil is prompting to his utmost to sleep over and drive everybody into disgust. He has given the same spirit to each member to profit withal. And when the same operator can make the same tune sound the same through a Scotch bagpipe as when played upon a piano, then you can make everybody act and feel alike when the Spirit is turned on. —C. E. Copp, in "Rod and Staff."

GENERAL CONFERENCE AND WOMEN DELEGATES.

MRS. OBED NICKERSON.

WE are reminded so often of the decisions of the General Conference of the M. E. Church, May, 1888, in regard to the right of women delegates to seats in that body, by reference to it in papers far and near, that we cannot forget it if we would. It seems the decision turned upon the point that in the law defining who might be delegates, the masculine noun and pronoun were used.

Those favoring the measure of seating the women said that these terms were used as including the race—as in the inspired Word. If this did not include them, then women would be supposed to have no duties or responsibilities—no rewards or penalties. But the objectors held that woman was not in the mind of the framers of the law when it was made. Just how they knew this to be the case, we cannot tell. It might not be fair to say that prejudice may have led them in part to think thus, so we will leave this unsaid.

The result of the discussion was to refer the question to the churches and Annual Conferences, to be determined by their votes at the next quadrennial.

But the objection brought up by some to seating the women, that was most startling and seemed to savor strongly of prejudice and selfishness, was, "It will keep a man out." What possible logic and justice could there be in this, if a woman may be just as capable? And does any one doubt that Miss Willard, with her world-wide reputation, was the peer in mental and spiritual calibre and administrative and executive power of most of those on that Conference floor?

We have no doubt the other women delegates were worthy of the place and the place of them. They represent a church, two-thirds of whom are women, and doing more than that proportion of the work of the church. And can it be right to leave them unrepresented by none of their number? Terence Powderly had quite a different estimate of the comparative value of men and women in conventions and conferences when he said: "We asked them in to work side by side with us, and so bravely they fulfilled our expectations, that I have wished all our men were women." Those who made this statement, "It will keep a man out," are not alone in the declaration. We find in the *Woman's Journal* an extract from a Vienna paper, Austria, on this point, which we give entire, as we should hardly know what to leave out. It says:—

"We sympathize heartily with the women teachers of Vienna in their protest against a monstrous attempt to keep them out of the schools—except in the needle-work department—that that may not interfere with the men's prerogative. Who gave the men sole right to these positions of trust, we should like to know? A government of men. The women teachers appeal fearlessly to the school authorities under whom they have worked, for testimonials as to their efficiency, which, indeed, nobody dares call in question. It is nothing but a miserable, narrow-minded attempt, on the part of some member or members of the *Gemeinderath*, to keep all the best posts for the men. It is openly and shamelessly avowed that the appointment of women teachers detracts from the privileges accorded to men for centuries—the privilege of always taking the best post and salary. Quite time it was detracted from."

We should say such charges look as if Vienna had hardly emerged from heathendom. And yet it seems they only echo the utterances of some in ecclesiastical circles of enlightened America. We are very glad to know that Miss Willard has since been elected by her own Conference—the Rock River—as one of its two lay delegates to the Ecumenical Council to be held in 1891. "By this election she is placed in the great universal assembly, whose scope is as broad as church polity and Christian philanthropy can cover, and where she will sit among representatives from every Methodist body in the known world."

Right and justice are sure to triumph, even if the conservative and prejudiced labor ever so hard to prevent it. We commend to such the generous prophecy of the *Western Christian Advocate*:—

"In another decade woman will stand on the threshold of the twentieth century. Serfdom of sex will be abolished. Woman's hands will be on all levers; her feet on the steps to every throne. Conferences, conventions, orders, officers, honors, emoluments, crimes, and penalties will be indifferent to sex, and that equality established between man and woman which, degrading neither, exalts both."

While writing as we have of the discussion on this subject, we would not forget to give all honor to the many who so nobly defended, on the Conference floor and elsewhere, the right of woman to equal ecclesiastical and legislative power with men. Time will prove the correctness of their position, and future history bestow upon them its just awards.

South Haverick, Mass.

ABOUT WOMEN.

—Madam Dronsart has received a prize of 1,000 francs from the French Academy for her essay on George Eliot and other famous women.

The first Vested Choir in this country composed of ladies was introduced last All Saints Night, at St. Peter's P. E. Church, New York City.

—The King's Daughters of Atlanta, Ga., support a free hospital in that city. It has been open a little more than a year, and has accommodated 122 patients.

—Mme. Olympe Audouard, for many years the leading exponent of the woman's rights idea in France, and once or twice a candidate for president of the republic, has died at Nice. She was accounted the rival of Mme. Adam in beauty, and was a more prolific writer than George Eliot or George Sand.

—Mrs. Caroline Thompson Butler, who painted "The Roll Call," "Scotland Forever," and other well-known military pictures, has been in Ireland studying evictions with a view to putting them on canvas.

The association of collegiate alumnæ has now 1,070 members.

—Miss Rosa Lee Tucker has been elected librarian and keeper of the Capitol of Mississippi.

—A woman's club in Australia is now fairly started under the name of the Dawn Club at 43 Royal Arcade, Sydney. It has about 50 members, and includes school teachers, nurses, press workers, shorthand and type-writers.

—A rather notable appointment has been made by Superintendent Porter of the census office. He has selected Miss Phoebe Cousins, the well-known woman lawyer of St. Louis, to be chief special agent in charge of the collection of statistics of recorded indebtedness in that city. Miss Cousins is the only woman who has been given a position of such importance under the census office.

—Sister Rose Gertrude of the Roman Catholic order of St. Dominic intends to follow in Father Damien's footsteps and devote her life to the lepers. Her real name is Amy Fowler, and she is a native of Bath. She has worked under Pastore for relief of the dog-bitten of Europe. Sister Rose will take out with her to the Pacific a large contribution of comforts and necessities from charitable persons for the lepers of New Zealand. She has embarked from Liverpool for New York on her way to the island.

—Miss Mary L. Booth, the late editor of *Harper's Bazar*, was opposed by her father and mother in her desire to support herself by literary work, and she therefore learned the vest maker's trade to pay her necessary expenses, and devoted her evenings to her loved studies. Although Miss Booth became so celebrated as a translator, she never could speak a word of either French or German. Her struggles seem incredible, the amount of work accomplished marvelous, and the pay for years was simply in books. She often walked four miles because she had not enough for an omnibus fare in her pocket. Eventually she received the largest salary ever paid to any woman in America. —*New York Herald*.

HIS WAY OF PUTTING IT.

DR. NETTLETON had come from the evening service in some country town to his home for the night. The good lady of the house, rather an elderly person, after bustling about to provide her guest with refreshment, said, directly before her daughter, who was in the room:—

"Dr. Nettleton, I do wish you would talk to Caroline. She don't care nothing about going to meeting nor about the salvation of her soul. I have been sick of it."

"Yes, sir, they do; they keep talking to me all the time till I am sick of it."

"So I thought," said Dr. Nettleton. "Let's see—how old are you?"

"Eighteen, sir."

"Good health?"

"Yes, sir."

"The fact is," said Dr. Nettleton, "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it, and you're in good health, you say! Religion is a good thing. It will hardly do it without it. I wonder how long it would take you to get it?"

"That's just what I've been thinking myself," said Caroline.

"Well," said Dr. Nettleton, "suppose you say till you are fifty? No, that won't do; I attended a funeral, the other day, of a lady fifteen years younger than that. Thirty? How would that do?"

"I'm not sure it would do to wait quite so long," said Caroline.

"No, I don't think so either; something might happen. Say, now, twenty-five or even twenty, if we could be sure you would live long. A year from now; how would that do?"

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and how many young people, as well apparently as you are, do die suddenly, I am afraid to have you put it off another moment longer. Besides, the Bible says: 'Now is the accepted time.' What shall we do? Had we not better kneel right down here, and ask God for mercy through His Son Jesus Christ?"

The young lady, perfectly overcome by her feelings, knelt on the spot. In a day or two, she, by grace, came out rejoicing in hope, finding she had far from lost all enjoyment in this life. —*Selected*.

A PATIENT HEART.

A Chapter for the Sick and Infirm.

ALL of us want to give something to God. You hear of others giving time, money, service, and it is a grief to you that you have nothing to render to the great and tender Physician for whom others are so busy. One who could take your place in His vineyard and feel yourself of some little use to God and man, but now something whispers to your heart that you are a member of the ground, and can render nothing to the Lord for all His benefits toward you. These wise men must have rejoiced; they could bring the new-born Saviour gold, frankincense, and myrrh, but a little Sunday-school scholar said to me once, "The shepherds did better still; they gave Christ themselves." It is in your power to-day to bring to the Master a very precious offering, whatever your circumstances may be, and however weak you may feel. If He needed you just now in the vineyard, you would be there; if He required money from your purse, He would have first put it therein; if He required the service that health and strength can render, His loving hand would not have weakened your strength in the way. This little verse will show you what you can render to the Lord:—

"My full day's work I do,
I shall be free when thou art through;
I give a patient God
My patient heart."

Or is it an impatient one you offer to Him just now? Perhaps you feel inclined to say, "Did you know all, you would not wonder at my fretfulness. There is this worry, and that worry, and the other, and infirmities have laid hold upon me, and nothing goes on as it would were I well enough to see to things. Nobody cares about a poor creature like me now, and I am all alone."

But even if it were possible that not one of your fellow-creatures cared about you, which I think in your heart you know they do, still you would be the object of such love; at this moment, amid all the pains and anxieties and weakness, it is as true that God loves as that God lives; and as to your being all alone, do not forget that the great, wise, merciful Lord has said, "Certainly I will be with thee."

Friend, if your Master loves you so truly, and is with you now, can you not bring forth the fruit of patience? Trust, the way seems long, and mysterious, and past finding out, but what He is doing He will explain to you hereafter; just now what He asks of you is a patient faith.

It will help you to be patient when you remember that the roughest, hardest part is given to those whom the Commander most trusts and honors. The hardest lesson is given to the scholar who will do the teacher the most credit. It is not because you have failed, but because you have glorified God in the sunshine, that now He gives you the highest training of all—to be made perfect through the things you suffer.

"O impatient ones," cried a good minister, now in the land where there is no unrest, "do the leaves say nothing to you?" He pointed out that their glory is not the creation of an hour; every leaf-stem has a

cradle in which is an infant germ, and rocking winds and rain as well as sunshine will cause its beauty by-and-by to unfold. And thus is God working for you; accept His winds and His rain, believe in His present love and in His unshadowed hereafter, and deny not to Him who is mindful of His own, a patient heart. —*The Quiver*.

A LEGEND WITH A LESSON.

The Russian peasants tell to-day
A legend old and dear to them,
To find the Babe at Bethlehem,
They panted to let their camels rest
Beside a peasant's lowly door;
And all intent upon their quest
They talked their sacred errand o'er.

"Come with us," said the eager three;
"Come, seek with us the heavenly Child;
What wonder honor can there be
For mortals, sinful and defiled?"

"And bid each child in Sunday clothes
Bring of his treasures the most rare,
Bundles of myrrh and whitest doves,
With ointment for the Christ-King's hair."

"Who knows what blessing may befall
If they but touch His garment's hem?
And only once for them and all
Will Christ be born at Bethlehem!"

"Alas! I have so much to do,"
The mother answered with a sigh;
"I cannot journey now with you,
But I will follow by and by."

The wise men frowned and rode away,
Leaving the children all aglow,
And pleading through that busy day,
"When may we go? When may we go?"

And while their cheeks flushed rosy red,
They shouted in a cheerful creed:
"And may we touch His pretty head?
And may we kiss His blessed feet?"

But woman still will take and brew,
No matter what sweet honors wait;
And petty tasks they still must do,
Though angels tarry at the gate!

And when the frocks were sewn with lace,
And tied with ribbons smart and trim;
When each tear-streaked face was fair,
Was bathed and tied its hood within;

When the small rooms were cleanly swept
And chairs set primly in a row,
Betokening a house well-kept,
And wearily she turned to go.

The sky was purpling in the west,
The silent night was hurrying on;
The three wise men had onward pressed,
The star from out the east had gone!

What could the foolish mother do?
She turned her footsteps home again;
And never, all her sad life through,
Did she behold the three wise men.

Alas! Through weak delaying she
Her sweetest privilege had missed;
Nor ever did her children see
The Holy Babe they might have kissed.

—May Riley Smith.

HELEN HUNT JACKSON.

WORK was her "cure for maladies and miseries," and pinned to her little scarlet pin-ushion was this text: "For the night cometh when no man can work." Her restless spirit found great delight in out-door life.

The wildest spots in the Rockies and Sierras, the mountain trails and valley towns, journeys and rude camp-life filled her with inspiration. She loved the Pacific Coast where she wrote "Ramona," her last and greatest book, in whose passionate love and grief she wove many a pitiful thread from the long ago of her own life. When she chose as her last resting-place the lonely summit of Cheyenne Mountain, only four miles from her beloved home, we exclaimed: "How like to Ramona as she stood on the San Jacinto Mountain, where 'the world stretched away at her feet, feeling that infinite, unpeopled sense of nearness to heaven, remoteness from earth, which comes only on mountain heights,' and she cried: 'At last! at last! This is freedom. This is joy!'"

Mrs. Jackson's life expresses to us as women such wide possibilities, and covers our daily needs. Her real history, given only in added brilliancy and grace to her common, loving character. Her death was a personal loss to thousands who read her books, and leaned toward her experiences. Her pen seemed never dull or weary, and of her "Bits of Travel," written years ago, T. W. Higginson says truly: "It is a whole mail-bag of precious letters from Germany, Rome, and the Tyrol."

To all "King's Daughters" she is a beautiful example of faithful, cheerful work for the King. Loyal, loving, and great, not plodding through his many places with dove-cast eyes, under the burdens of loss and loneliness, but with the simple faith and trust of a Christian worker triumphant over all, as some divine says: "Making sorrow only one of the lower notes in the oratorio of blessedness." To her publishers of "A Century of Dishonor" she wrote just before her death: "I thank you from my heart: I shall die happier. I believe you will be rewarded." This remarkable story of a nation's dishonor has done more to arouse our rulers to their responsibility in dealing with the Indians than any work ever published. The rich countries and old Monterey missions, the faithful Franciscan fathers, "from the valleys to the sea," the thatched roofs, "with bird's-nests in them," these magical stories live within us, as her own peculiar singing. She said to a friend: "I am sorry to have begun my life with only fragments, but the dear Lord has multiplied the small leaves and the poor fishes."

She kept in her own heart the agony of pain and the knowledge of incurable disease many months, even sparing her husband until two weeks before the end; and wrote long and cheery letters to her best-loved friends. The immortal poem which she wrote just five days before her death, we hold as her last and tenderest message, the clear strong note of her brave womanly soul:

"Ah well, friend Death, good friend thou art:
I shall be free when thou art through;
Take all there is; take hand and heart;
There must be somewhere work to do."

Who will take up her work? —*Selected*.

HOME DECORATION.

An exchange apply looks as "Put in your room only what makes the room look well—not what you think is pretty in itself."

Square pillows are not so much used as formerly. A high pillow is not good to sleep on. The bolster is no longer a necessity in the construction of a bed. As pillow shams are going out of favor, many housekeepers make a roll of the pillows across the top of the bed and cover them like a bolster with the spread; or the pillows may be removed entirely during the day, and the round bolster substituted. This is in its turn a sham, and is removed at night. It is made stiff, and its only service is to give shapeliness to the bed. The arrangement of pillows is as one finds most comfortable. A stout person needs a higher pillow than a thin one. —*The Housewife*.

A low, broad seat running around the bay window, when prettily upholstered, is a charming addition to the drawing room.

Beautiful effects may be obtained by cutting out flowers, vines, leaves, and conventionalized patterns in relief from Lincrusta, and attaching to an object to be decorated, then coloring as fancy may dictate.

A flight of swallows painted upon the chimney above the mantel in the dining room, is a pleasing decoration where the walls are plainly tinted. For this, oil colors should be used.

A hat rack which will be found a convenience where hall space is limited, may be made at home, by covering a large shield-shaped form with plush of a suitable color, for the foundation. Fasten the plush securely on the back of the board with tacks. Along the edges place a row of brass-headed nails at an equal distance apart. Six or eight large hooks are to be screwed in, and it is then ready to hang upon the wall. If desired, it may be decorated near the top with a vine in autumn coloring done in Kensington painting. —*Home-Maker*.

Drapery scarfs for pedestals, for easels, or for corners of other pieces of furniture are made of soft repped silks, with a cluster of flowers done on one end in tapestry stitches; the design comes traced in creases on canvas basted on the silk for the worker to cross. Soft Oriental figured silks, Liberty's satins a yard wide, and the shadow silks are used for draped mantle scarfs, with one long side and the ends fringed fancifully by the purchaser, and tied with gilt or silver threads. —*Harper's Bazar*.

Little Folks.

TANGLES.

FANNIS S. TILTON.

MAMMA was combing out Dolly's curls. Dolly was learning a new word. She had never been to school, but mamma thought it time for her to be regular about one thing every day, so the spelling and the curls went together every morning.

"T-h-i-s—t-h-i-s," said Dolly, ever so many times. Then she slowly spelled the words, "S-double-e, see—t-h-i-s, this—h-o-y, boy." The next thing was to read the sentence without spelling. "See-the-boy."

"No," said mamma, "not the boy."

"Well, well, well," cried Dolly, "now you've mixed me all up," and proceeded to give mamma a pretty serious scolding, when—something happened. The comb lost patience with the cross little girl, and got all mixed up in the curls, the way combs will, you know.

Dolly was really hurt and sobbed, "Why, mamma, I didn't think you'd do such a thing," and mamma softly said, "It was a tangle, Dolly. You got into a little mite of a snarl in your word, and never picked it out a bit, but flew right into a passion; so, of course, when the comb hit a tangled curl, I didn't stop to pick it out, hair by hair, would you?"

Dolly made no answer, but a few minutes afterwards a clear little voice read out, "See-the-boy," in a triumphant tone.

Does any one else, little or big, get into tangles; and which is the victor, you or the tangles?

What a Little Maid Gave.

"O dear, I've nothing to put in the box for Foreign Missions!" complained a little girl.

"No," said her friend, as she gave the little maid a caress, "but you are a little home missionary."

And was she not? She spent an hour that morning amusing her baby sister who was cross with cutting teeth. She sewed up a tear in brother Ned's ball and hunted up some twine for his kite string, and she did it with a smiling face, and not a word of being bothered.

Yesterday, this little home missionary attended the door-bell for Mary, the housemaid, and let her go visit her sick child. Meantime she wrote a letter to her absent father, who was away on business, in which she told him all the home news in a frank, artless way, giving the man a thrill of loving pride and pleasure in his little daughter.

In many ways did this little maid help and cheer her mother. So, though she could not contribute to the aid of Foreign Missions, she did what she could to do the happiness of those about her. Who can do better than that? —*Selected*.

MOTHERS' JEWELS HOME.

AN important branch of service in the Woman's Home Missionary Society of the Methodist Episcopal Church is the gathering of babies and all children of six years of age and under, at ten cents each per year into the department of Mothers' Jewels. Thus would we train infants to give and to work for the Lord's cause. Names of Mothers' Jewels are sent for publication to Mrs. H. C. McCabe, editor of our paper, *Woman's Home Missions*.

One of our little friends, Freddie Rawcliffe, of Taunton, Mass., three years ago, gave the first dollar toward founding a Home for unprotected children without parents. Adopting Fred's idea, it is decided to call this refuge the Mothers' Jewels Home, and we appeal to any who love this work, and to all our departments, auxiliaries, circles, bands, and individuals to aid us now by gathering at once infants into the fold.

A visit to the frontier by two ladies of the Executive Board, has confirmed us in the opinion that this National Home should be located in the growing West. A short time since, Dr. Armstrong proffered the Society the gift of a valuable farm at Park Hill, Neb. In October, at the call of the Board of Trade of York, Neb., Dr. Armstrong and leading citizens of York came together to greet our two representatives, and all united in a gift to the Woman's Home Missionary Society of \$10,000 if we will locate this National Home in their midst. York is a town of five thousand in population, with good churches and schools, electric lights, and other advantages, and not a drop of liquor sold in the place. Our site

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ina dishes.—Amer-

PIPES.

ed ham, and an egg

and a little cream

and fire until hot; fry

The Sunday School.

FIRST QUARTER. LESSON XVII.

Sunday, February 16

Luke 3: 1-22.

REV. W. O. HOLWAY, U. S. N.

THE MINISTRY OF JOHN.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Repent ye: for the king-

dom of heaven is at hand" (Matt. 3: 2).

2. DATE: A. D. 28, seventeen years after the

pass of the last lesson.

3. PLACE: The Wilderness of Judea, on the

border of the Dead Sea, and near the mouth of

the Jordan.

4. PARALLEL PASSAGES: Matt. 3: 1-17; Mark

1: 1-11. The peculiarities of Luke's account are

his exact statement of those who held official

position at this time (see verse 4); a fuller ac-

count of John's ministry; and a description of

the expectations prevalent at that time among

the people (verse 15).

5. HOME READINGS: Monday, Luke 3: 1-22;

Tuesday, Matthew 3: 1-17; Wednesday, Mark 1: 1-14;

Thursday, John 1: 6-8; 10-34; Friday, Isaiah 40:

3-5; Saturday, Malachi 4: 1-6; Sunday, Matthew

3: 1-4.

II. The Lesson Story.

While Jesus was spending, in the

humble workshop of Nazareth, the

years which preceded His public minis-

try, there was growing up in an obscu-

rely even more profound—in the wil-

derness of Judea—one whom, though

allied to Him by kinship, He had never

met, but who was destined to play a

most important part in preparing the

way before Him. John the Baptist was

born about six months before Jesus.

From his youth up, "the hand of the

Lord was with Him." He grew to man-

hood apart from men in the wild region

west of the Dead Sea. No fermented

liquors passed his lips; no razor came

upon his head (Num. 6: 1-21). In this

secluded seclusion he communed with

his God and with his own heart, and

heard the words of prophets and of

holy men, "not from the freezing

voice of the scribe, but directly, as if

they sounded for him alone. His au-

stereity was no rule, no self-imposed ob-

servance; it was the very expression

of his deep spiritual life. He wrapped

himself in a rough mantle of camel's

hair, and fed on locusts and wild honey,

only because the great thought which

absorbed him left no room for minor

considerations" (Pressensé). Mean-

time the outside world waited to hear

some voice powerful enough to startle

it from its sins and degradation. It

was sunk in atheism and wickedness of

every kind. The picture is darkly

drawn by St. Paul, in the first chap-

ter of Romans, but not too darkly, if

we accept the facts of contemporaneous

history. When, therefore, the word of

God came to John in the wilderness, and

he came forth to preach repentance

and predict the coming kingdom, he

did not lack for an audience. Multi-

tudes flocked to hear him from every

part of the land. To every class he

taught the same lesson of repentance,

in the specific forms appropriate to

each. Soldiers and publicans, Pharisees

and Sadducees, were instructed, each

in turn, what "fruits meet for re-

pentance" they were expected to bring

forth.

So powerful was the impression pro-

duced by the preaching of John and by

the stern sublimity of the man himself,

and so universal was the gathering of

the people to him, that the question

began to be mooted in men's minds

whether this strange and mighty

prophet might not be the expected

Messiah. This doubt was soon resolved

by the explicit testimony of John him-

self. One might be coming after him,

to whom he was unworthy of per-

forming even the slave's office of un-

lashing His sandals. He was to be the

agent in a baptism far transcending

that of water—a baptism "with the

Holy Ghost and with fire." He would

winnow the grain, and garner the

wheat, but the chaff should not escape

on the wings of the wind; it should be

burned in an unquenchable flame.

St. Luke touches but lightly upon the

baptism of our Lord. He records, how-

ever, the fact of Jesus praying at His

baptism; and the glorious vision of the

opening heavens, and the descending

Spirit hovering with "a dove-like ra-

diance"—the gentle image of an

abiding inspiration—over the head

of Jesus; and the voice, intelligible to

the ears of John at least—"Thou art

My beloved Son; in Thee I am well

pleased."

III. The Lesson Explained.

V. 7. To the multitude.—All Jerusalem

generally believed. John here announces the

coming wrath (Schaff, Alford and others);

and hence the eagerness of the Pharisees and

Sadducees to obey the directions of the new

prophet.

V. 8. Bring forth therefore—that is, if

you are, as you profess to be, eager to es-

cape from wrath. Fruits worthy of

repentance—the humility of spirit, the

renunciation of sin, the amendment of life,

which are the appropriate results, or products,

of one "baptized unto repentance." The

"fruit" was to be made good, and then the

"fruit" would be good. Repentance is that

sorrow for sin which issues in a true forsaking

of it. Begn not to say.—Renounce the

false trust which you have clung to so long—

the persuasion that your Abrahamic descent

will entitle you to a seat among the saved in

the coming kingdom. No mere accident of

birth will avail. "This was the Jewish boast;

the Jewish error. John's preaching went to

the heart of the matter" (Schaff). God is

able, etc.—So far from the privilege of

belonging to the lineage of Abraham con-

fering upon them exclusive rights, they were

to learn that God was able to change the

insensate stones that lined the shores of the

Jordan into the children of Abraham, to take

their places as heirs of the promise. This

by which the sandal was bound to the foot.

To unbind the sandal was reserved for the

lowest of the slaves. It was reckoned too

servile for a disciple to do this for his rabbi.

Ripley paraphrases it thus: "I am not worthy

to be the most menial servant to so dis-

tinguished a Personage." Holy Ghost and

with fire—fulfilled at Pentecost when the

Spirit descended and kindled the heads of the

disciples with tongues of fire. The fire

"lightens, vivifies and purifies while it con-

sumes." V. 17. Whose fan—winnowing shovel,

or scoop, by which the grain was tossed up so

as to let the wind blow out the chaff and leave

the grain. It symbolizes here the truth which

Jesus came to teach, which would cause a

separation of the good from the evil. Purge

his floor—cleanse from end to end. His

threshing-floor—the Jewish church at first;

but the floor has widened as human history

has progressed. The winnowing process will

not be completed until the world ends and the

final separation is made. His wheat—the

fruits of His husbandry, none of their grad-

uate harvest can tell the grain from the chaff, the

true and good from the false and wicked.

Garner—the store-house, or place of safety;

the church below and heaven above. Chaff—the

refuse, the unfruitful; referring to the

thoroughly identified with the interests of

this institution for the last forty years, that

one can hardly be mentioned without connect-

ing it with the other—I mean Henry P. Tor-

sey, who in 1845 was elected principal on con-

dition that he should furnish all instruction,

pay all bills, make all repairs, and take the

income as compensation in full. The school

at once felt the touch of his magnetic hand;

it rapidly increased in numbers and popu-

larity and with his excellent and talented vi-

ce, he placed the institution upon a career of

prosperity unparalleled in the history of schools

of this grade. For thirty-eight successive

years Dr. Torsey remained at the head of the

institution, and to-day, as a successful, popu-

lar educator of the masses, he has no rival in

the country.

The late Rev. Stephen Allen, D. D., at one

time (1842) was principal of the school, and

always its fast friend. As its financial

agent in the erection of Sampson Hall, Dr.

Allen performed a great work, and his man-

agement of that important enterprise was a

wonderful success. He was a prudent and

skillful financier and rendered the school

great aid in that direction.

This institution was the first in the State

to give ladies a regular college course of study

Be Sure

ONE OF THOUSANDS!

Chowan Baptist Female Institute.
Murfreesboro, N. C.
Oct. 28th 1889.

This is to certify that Dr. J. P.
Childs' "Catarrh Specific" has
cured me of Catarrh of over
twenty years standing. That I
destroyed a Polypus in my nose
that had been twice removed
by a physician, I was growing
again, when I began the use
of the "Specific." Had I bought
any other "Catarrh Specific" I
would have been disappointed.

To Get
Hood's
Sarsaparilla

100 Doses One Dollar

If you have a
COLD OR COUGH,
acute or leading to
CONSUMPTION,
SCOTT'S
EMULSION

OF PURE COD LIVER OIL
AND HYPOPHOSPHITES
OF LIME AND SODA

IS A SURE CURE FOR IT.

Consumption,
Scrofula, and a Flesh Producer

There is nothing like SCOTT'S EMULSION

Review of the Week.

Tuesday, January 28.

— Mr. Augustine Heard of Boston has been appointed Minister to Corea.

— A British ship goes ashore on the Holland coast and 35 of her crew are lost.

— A terrible railway smash-up happened yesterday near Indianapolis, resulting in the death of about ten persons and the wounding of about twenty others.

— The Russian Government has decided to build a railway from Lake Balkal in Southern Siberia to Stretinsk, on the Chinese frontier and on the Amoor River.

— Secretary Proctor, who has for some time past been considering the advisability of purchasing the sword of the late Gen. Shields, has decided to pay \$10,000 for it.

— Mr. H. F. DeBelleville is the richest man in Alabama. He is the leading man in the State in iron manufacturing, and is president of the company which bears his name. He is worth \$3,000,000, and made it all in and around Birmingham.

— Hon. Linus M. Child of Boston, Peter W. French of Boston, Hon. J. Edward Addicks of Philadelphia, E. F. and F. L. Clements, C. F. Fraser, and John White of Halifax are seeking incorporation as the National Construction Company of Canada. They ask for power to acquire lands, railways, mines, tramways, gas and electric plants and works, etc.

— The U. S. Senate discussed the resolution regarding the maltreatment of Henry J. Pausanias at Aberdeen, Miss., Southern members contending that the matter was beyond the jurisdiction of Congress. The House passed the bill appropriating \$1,000,000 for the erection of three United States prisons. A resolution was introduced recognizing the United States of Brazil.

Wednesday, January 29.

— The cashier of the Cuneo Company in this city has disappeared.

— The subject of ballot reform is being agitated in Pennsylvania.

— Eight-hour resolutions were adopted by the National Builders' convention at St. Paul.

— The defalcation of Cashier Lounsbury of the New York Post was estimated at \$750,000.

— Three railroad laborers were killed and five fatally injured by the explosion of a blast in Pennsylvania.

— The Browning Society of Boston held a memorial service in honor of the poet in King's Chapel yesterday.

— The centennial anniversary of the United States Supreme Court will be celebrated in New York city next week.

— News was received here that the Indians of San Blas State, Mexico, had raised the American flag and defied Colombia.

— One of the witnesses in the Cronin trial, Robert Gibbons, was shot last night in a Chicago bar-room by a captain of police.

— While experimenting with chemicals at the High School in Lexington, Ill., yesterday, a terrific explosion occurred, badly injuring twenty persons.

— Prof. Phelps, of Andover, writes to the *Christian News and Courier* expressing his entire disagreement of granting the right of suffrage to the freedmen.

— Sir William Gull of England has had a second stroke of paralysis, and is dead. He is 74 years old and one of the most distinguished and eminent physicians in the world. He was made a baronet in 1872 for his success in treating the Prince of Wales for typhoid fever in 1871.

— The U. S. Senate passed the bill to refund to the several States and Territories all money collected under the direct tax act of 1861. Another bitter debate occurred on the Aberdeen (Miss.) resolution. The House discussed a bill providing for the issue of circulating notes to national banking associations.

Thursday, January 30.

— Emin Pasha has greatly improved.

— Prof. Chester S. Lyman of Yale died last night, aged 76.

— The New York Senate passed the World's Fair bill yesterday.

— Our Government has formally recognized the new republic of Brazil.

— A serious collision occurred on the Erie road. Three are reported killed.

— City Treasurer Turner of Augusta, Me., attempted yesterday to commit suicide.

— The German government will enforce stringent regulations to reduce emigration.

— Ex-Senator Bruce has been named for recorder of deeds in the District of Columbia.

— A vote in the Canadian Commons affirmed the devotion of the Dominion to the Queen and the empire.

— The French Republican party have decided to adopt American methods in shaping their political course.

— Rev. Joseph Neesima, the Japanese minister so well known in this vicinity, has died of peritonitis in Japan.

— Lieut. Schwatka is at El Paso, Texas, in charge of eleven civil dwellers, whom he proposes to exhibit throughout the country.

— The withdrawal of the Union Pacific and the Chicago & Northwestern from the Interstate Commerce Railway Association was announced.

— Americans in Mesopotamia have unearthed the Niffer temple, and found a bell, tablets and cylinders bearing inscriptions dating 3,700 years B. C.

— Capt. J. H. Freeman, Massachusetts Inspector general of fish, and general manager of the Boston Fruit Company, died at his home on Summit Avenue, Brookline, yesterday, of paralysis.

— The Thomson-Houston Electric Company has received an order to equip 160 motor cars and sixty locomotives for the St. Paul and Minneapolis street railways. The cost will be over \$2,000,000.

— John N. Barbour, formerly collector and afterward supervisor of Internal Revenue at Boston, Mass., died in Cambridge, Mass., yesterday, aged eighty-six. In the days before the war he was a pronounced anti-slavery advocate, and his house served as one of the stations of the underground railroad.

— In the Senate, Mr. Mitchell spoke on the silver question; Mr. Ingalls introduced a bill to provide a monument to Lincoln at Gettysburg; the report of the Naval Policy Board was read. In the House, a long heated debate was had over the motion to call up the contested election case of Smith vs. Jackson.

Friday, January 31.

— Wreckage from the lost steamer "Erin" was passed in mid ocean by the "Creole."

— Portugal is preparing an appeal to the Powers on the dispute with England, based on the Berlin Treaty.

— Judge Taft of Ohio was yesterday appointed Solicitor General of the United States, vice Judge Chapman deceased.

— Prof. Edward S. Morse's famous collection of Japanese pottery was shipped yesterday from Salem to the Museum of Fine Arts in Boston. There are more than 4,000 different specimens.

— The Sixth National Bank, New York city, was closed yesterday by order of the United States Examiner; a large amount of its securities had been disposed of by its recently appointed president; a warrant was issued for his arrest; George H. Pell, the broker who negotiated the sale, was arrested; other banks are involved.

— The blockade on the Central Pacific Railway has not been raised, and trade in California is paralyzed. The Southern Pacific estimates its loss by the snow at more than \$1,000,000. The management is sharply criticized for its failure to attack the snowdrifts earlier, when they might have been removed.

— In the Senate, the "Silk Ribbons" bill, and the bill to provide for an enumeration of farm mortgages, were passed; Messrs. Vance and Hampton spoke and Mr. Butler's Negro Deportation bill. In the House, the exciting debate over the rules, arising from the calling up of the contested election case of Smith against Jackson, was continued. In committee, an argument in favor of the free coinage of silver was made by A. J. Warner before the House committee on Coinage, Weights and Measures; Mr. Storey, of the Union Pacific Road, made an argument on the Outhwaite bill before the House committee on Pacific Railroads.

Saturday, February 1.

— Secretary Blaine was sixty years of age yesterday.

— Superintendent W. H. Turner of the New York, New Haven & Hartford Railroad, died suddenly.

— Four Central Pacific passenger trains, which had been snow-bound for more than two weeks, arrived at San Francisco yesterday.

— The National House renewed its struggle over the Senate's rulings. The West Virginia election case was finally taken up.

— The debate on the proposed revision of the Westminster Confession of Faith by the New York Presbytery closed yesterday, and a vote will be taken on Monday.

— The Portuguese Government has authorized the opening of the entire Delagoa Bay Railway to the frontier of the Transvaal. The road will be under the control of State officials.

— It is reported that H. R. H. Duke of Cambridge will resign his position as commander-in-chief of the British army in October next, and that he will be succeeded by the Duke of Connaught, the Queen's third son.

— The president of the Sixth National Bank of New York was arrested for complicity in the "deal." Brokers Pell's bail was fixed at \$25,000, which he was not able to obtain. Commissioner Hepburn will send his report direct to Washington.

Monday, February 3.

— Eight men were killed by an explosion in a Pennsylvania mine.

— The Republic of Brazil has been formally recognized by Mexico.

— The decrease in the public debt during January was \$12,345,896.

— Mrs. Alice S. Coppling, the oldest daughter of Secretary Blaine, died at Washington on Sunday.

— Fire in the business section of Danbury, Conn., on Sunday morning caused a loss of \$300,000.

— There were two serious fires in Boston Sunday morning. An Italian tenement house on North Street was burned, and eleven perished in the flames; ten others were badly injured. The interior of the Seamy Building, on the corner of Court and Washington Streets, was also burned out, involving an estimated loss of about \$250,000.

JOSEPH COOK.

REPORTED BY REV. F. B. GRAVES.

The fifteenth course of this lectureship began on Monday last at noon, in Tremont Temple. There was an unusually large audience, both on the floor and in the balconies. The subject of the lecture was

Dr. Storrs' Policy in Missions.

The axis of urgency on which the whole globe of evangelical religion turns, he said, is that it is never safe for a man to die in his sins. We are all concerned whenever this axis is attacked or displaced. An attempt to alter the position of this axis is one of the most distressing episodes of our times. But it has borne attack for centuries, and has never been displaced. It is not likely to be now. It is a scientific certainty that habit is self-propagating. Final permanence can come but once. This ends probation. But no soul can have more than one decisive probation. It is a reality that we can obey and disobey, but it is a reality also that ordinary duty is not enough. In the great London Missionary Conference there was not a whisper of the erratic hypotheses that have disturbed the American Church. That the cosmopolitan creed of the evangelical church is that it is never safe for a man to die in his sins, is a fair inference from the attitude of the London Conference. The signs of the times must be read in the whole sky, not in a slit through it; not in the spirit of a denomination nor of a faction within a denomination. I congratulate the evangelical world that the oldest Missionary Board has resisted all efforts to revise out of its creed the fact that it is never safe for a man to die in his sins.

Mr. Cook then read a series of propositions which, he held, were the result of the contests that have taken place in and around the American Board during the last seven years, which were a defense of the doctrine of the decisiveness of our earthly human probation. To send out men by the Board who deny this hypothesis, is to make the Prudential Committee deny it. Miss Judson was endorsed, and Rev. Mr. Noyes was not, and between them the line runs. I affirm that there was a general agreement in the Board on the general principles involved in the last case considered, that of Mr. Corvill.

Mr. Cook then offered a word of sweet comfort, with gloved hand, for the young men who thought that they ought not to be subjected to such a crucial test before the American Board, and asked the churches to support the Board.

The subject of the prelude, which was, singularly enough, the postlude, was

Edward Bellamy's Nationalism.

Mr. Cook said: It has been ascertained that 250,000 rich men control seventy-five per cent. of the national wealth. If present causes keep up their operation, the Republic will be owned by less than 50,000 men. We have no hereditary wealthy class, and so the peril with us is not so great as with other nations. They do not own us. The wealthy here are not a caste corporation, clique, or clan. You are a rich man — what care you for the poor? But your sons may be poor. You are a poor man — what care you for the rich? But your sons may be rich. I maintain that trust is a menace to our institutions. They may be crushed, perhaps, by national policy. When this is considered, we are on dangerous ground; for how far can we go and keep the work-shop out of politics? The grab-bag is now wider than the continent. Wealth has risen faster in purchasing power than capital has advanced in its average gains. The rich slowly, but the poor less slowly, improve their condition. But the poor grow more intelligent, and therefore their wants increase. Is nationalism or socialism a probable result of the agitation among the laboring classes?

— Now I wish to say that there should be an answer to it. We must discuss it openly and in a Christian spirit. Dam up the stream and it will burst forth some time. Mr. Moody first called my attention to Edward Bellamy's book, who said: "I haven't read it, but you must." I read it, and I must say that it is a masterpiece. It is complicated, revolutionary, optimistic, and self-confident. (2) It has in it much Christianity. (3) It is a Christianity in the voluntary co-operation, and not in the compulsory nationalism. I am a progressive co-operationist. I am not a nationalist because I do not believe in a scheme which reduces labor to a single wheel. Nationalism is a wheel-

barrow with one wheel. But there should be a scheme with four wheels, which are, in my judgment, (1) self-help; (2) state-help; (3) school-help; and (4) church-help.

If in this scheme of Mr. Bellamy, the railroads are to be nationalized, as I infer he declares they are to be, then this wheelbarrow will be a dizzy affair. And then, what about the drones? Mr. Bellamy, though severe, is not as severe as the Scriptures, upon them. He feeds them on bread and water and secures them from society.

What are the chief defects, then, of his system? (1) It concentrates national power in probably less than what is now the bulk of the voting population. (2) The parallel between the operations of trusts and the national government under his scheme, is obscure. If there is no parallel, how are we to bring about the transition from the present state to his scheme? (3) It opens the way to prodigious political corruption. (4) It does not provide motives for work. If the shiftless, performing a certain amount of work, are to be paid as much as the industrious, will the latter keep up their industry? (5) The scheme represses individual genius. (6) It guarantees sustenance not only for those on the stage of life, but for all those who may come. (7) It encourages socialism, communism, by encouraging the false hopes of the laboring class.

What are the remedies which I propose for the prevalent unrest? (1) Co-operation. (2) Profit-sharing between employer and employee. (3) Governmental restraint of trusts. (4) That national control of a few great staples be cautiously tried. (5) That labor bureaus be extended. (6) Experiments slowly along the line of Germany. Here we shall reach the state dreamed of by the Nationalists.

F. W. Prescott & Co. offer a portion of the 5000 shares treasury stock of the Gettine Electric Manufacturing Co. (capital stock, \$200,000, of the par value of five dollars), at \$25.00. The company manufactures the Gettine improved gravity battery, and has a large field in which to operate. Two thousand of the batteries are in use by the city of Boston, and New York is giving them a trial. Charles A. Prince is president of the company, James M. Hall Secretary and Treasurer, and Benjamin F. Meservy General Manager.

PRINTERS' INK is the title of a little journal issued by Geo. P. Rowell & Co., of New York, in the interests of advertisers. Millions of dollars are annually spent in advertising, and much of the money fails of achieving the end for which it was expended. PRINTERS' INK gives all sorts of useful and intelligible instructions as to how to make every dollar spent in advertising tell. All business men should subscribe. Its subscription price is \$2.00 a year.

ANTIQUARIANA. — The rage for the collection of antique china is easily condoned. The feeling is almost universal. Scarcely a man or woman but enjoys the sight which a well-stocked china closet presents.

The demand for china closets is much larger than ever before. Fortunately there is in Boston one of the finest assortments of china closets in this country. It is at Paine's Furniture Warehouses on Canal Street. Their prices are very low. They have a charming closet as inexpensive as \$25.

Many of our readers may be pleased to know that recently well-known gentlemen called on E. O. Thompson, 344 Washington St., for the purpose of satisfying themselves regarding certain announcements made by him in the local papers. The result of this interview must have been very gratifying to Mr. Thompson as every one of these gentlemen became possessed of one or more of those genuine Scotch Cheviot Imported Suits which he is selling for Nine Dollars and sixty cents.

Johnson's Anodyne Liniment, used externally, cures rheumatism — not in a minute, however.

You can certainly Stoch Coughing

With 10 parts molasses or honey to one part of

PERRY DAVIS' Pain Killer.

Take 1/2 teaspoonful often.

TRY IT. PAINKILLER also cures Sore Throat, Diphtheria, Rheumatism, Neuralgia.

Does what you Eat hurt You?

Use Peptonix.

By their use after meals you can eat anything that your appetite craves, without ill effect. They are a positive instant relief for acid stomach, heartburn, gas, and all forms of indigestion and dyspepsia.

Mr. E. R. HUNTER, of Doe, Hinnewell & Co., says: "My indigestion has entirely disappeared since using them." Sold by druggists, or we send by mail for 75 cents a box. For two-cent stamp we mail circular and sample.

THE ALLSTON CO., 148 Federal St., Boston, Mass.

Church Remodelling.

THOMAS W. SILLOWAY, Church Architect, 190 Court St., Boston.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to execute a work of a specialty, and tenders his services to committees who would practice economy in the remodeling of churches. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting.

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ROYAL BAKING POWDER
Absolutely Pure

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in tin cans. **ROYAL BAKING POWDER CO.** 106 Wall St., N. Y.

LA GRIPPE LA GRIPPE LA GRIPPE
"LA GRIPPE" In Europe.

INFLUENZA In America.

Adamson's Botanic COUGH BALSAM.

The Most Speedy and Effective Cure.

It breaks up a cold and stops a cough more speedily, certainly, and surely than any other medicine.

It cures all lung and throat diseases that can be reached by human aid.

Many persons have tested the efficacy of Adamson's Balsam in "La Grippe" and kindred diseases, with the most gratifying success. It allays inflammation and puts a stop to tickling in the throat.

Other remedies may be shown you and recommended as being "just as good" as Adamson's, but remember the genuine is the best.

Since the introduction over 25 years ago, it has constantly won its way into public favor until now it is the universal demand that Adamson's Botanic Balsam is the best remedy for coughs, colds and pulmonary complaints including asthma.

Get it from Geo. W. Kinman & Co., Druggists, 543 Fourth Ave., New York. For sale by all druggists and grocers. Beware of cheap imitations. See that the name of F. W. Kinman is blown in the glass. Take no other.

CHASE & SANBORN'S SEAL BRAND JAVA & MOCHA COFFEE.

BOSTON COFFEES.

A PERFECT ART ALBUM CONTAINING 24 BEAUTIFUL PHOTOGRAPHS REPRESENTING TEA AND COFFEE CULTURE. WILL BE SENT ON RECEIPT OF YOUR ADDRESS. CHASE & SANBORN, 68 BROAD ST., BOSTON.

Pain's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH OLD CHINA.

A man creates an ancestor when he collects articles whose dignity and beauty will surely commend them to the regard of his posterity.

This is exemplified in the selection and purchase of China. The spoils of the Orient and the Occident, antique and modern, the triumphs of Wedgwood, Minton, Doulton and Spode, the quaint bits of ancestral Delft, the rich Dresden and Sevres, the coveted ware of China and Japan, all tempt the lover of art.

To such a man a China Closet is an essential. It encourages the possession of the beautiful and it enlarges the circle of those who can examine and enjoy his possessions. Our prices for China Closets are the lowest in the city, ranging from \$23 upwards. We have one of the most complete assortments in the whole country.

Paine's Furniture Co.

48 CANAL ST., South Side Boston & Maine Depot.

MASSACHUSETTS CHARTER

The National Mortgage and Debiture Company

50 STATE STREET, BOSTON OFFERS ITS 6% DEBENTURE BONDS 100'S \$500'S 1,000'S

The Boston Safe Deposit and Trust Co., Trustee, holds \$100,000 of First Mortgage Loans for each \$90,000 of above Bonds issued.

HOME SAVINGS BANK.

186 Tremont Street, Boston.

OPEN DAILY For Deposits and Drafts from 9 A.M. till 3 P.M. and on Saturdays for Deposits.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

For the Cure of Consumption, Coughs, Asthma, Colds, Bronchitis, Debility, Wasting Diseases, and Scrofulous Humors.

TO CONSUMPTIVES. — Wilbor's Cod-Liver Oil and Phosphates has now been before the public twenty years, and has steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The compound of the Phosphates with pure Cod-Liver Oil, as prepared by Dr. Wilbor, has produced a new line in the treatment of Consumption and all diseases of the Lungs. It can be taken by the most delicate invalid without creating the nausea which is such an objection to the Cod-Liver Oil when taken in its natural state. It is prescribed by the regular faculty. Sold by the proprietor, A. B. WILBOR, Chemist, Boston, and by all Druggists.

TO THE STOCKHOLDERS OF THE

Atchison, Topeka & Santa Fe RAILROAD COMPANY.

Referring to a proposal for a Stock Trust, made by us in our circular of December 10th last, we beg to state that, in accordance with the suggestions made to us by a number of influential stockholders, we have caused the following modifications to be made in the Deed of Trust, viz:

To the four Trustees already named, Messrs. George C. Magoun, Thomas Baring, Oliver W. Peabody, and John J. McCook, there have been added Messrs. B. P. Cheney and Levi C. Wade, of Boston, and William J. Rotch, of New Bedford, Mass.

Any vacancy occurring in the Trust during the period of its existence is to be filled by the remaining Trustees.

The limit of time has been changed, so that, instead of the Trust extending to the 1st of July, 1900, it is now made to expire the 1st of July, 1895.

This Trust will be declared effective when at least three hundred thousand (300,000) shares of stock have been deposited; before such declaration has been made, but not afterwards, any Stock Trust Certificates may be surrendered and the stock represented by them withdrawn.

Application will be made to have the Trust Certificates listed in Boston, New York, and London, so that they shall be salable at all times.

If the Trust as now constituted commends itself to your judgment, please forward your certificate of stock to the Boston Safe Deposit and Trust Company, No. 87 Milk Street, Boston, who will issue in exchange therefor, and return to you free of expense, Stock Trust Certificates entitling the holder to all dividends, rights, and other beneficial interests accruing to, or growing out of, the deposited shares and to the return of a like number of shares when the Trust has expired unless the same shall be further extended by the respective parties in interest.

Holders of Stock of the Atchison, Topeka & Santa Fe Railroad Company should deliver their certificates, assigned upon the backs, or with a power of attorney to transfer the same, to George C. Magoun, Thomas Baring, Oliver W. Peabody, John J. McCook, B. P. Cheney, Levi C. Wade and William J. Rotch, to the Boston Safe Deposit and Trust Company, subject to an agreement that the title to such stock and the voting power thereon shall be vested in the above-named persons until July 1, 1895.

Powers of Attorney and copies of the Trust Deed will be furnished by the Trust Company.

It is important to all interested that the Trust shall be completed at the earliest possible date, and stockholders should forward their certificates promptly, in case they decide to participate.

Very respectfully yours,

KIDDER, PEABODY & CO., 113 Devonshire Street, Boston, Jan. 30, 1890.

The undersigned believe the above Voting Trust to be a wise and necessary precaution, and they recommend to all their fellow-stockholders to put their stock in the Trust without delay.

ROBT. C. WINTHROP, THOS. NICKERSON, JOHN LOWELL, ARTH. W. WELLS, CHAS. H. WELLS, JOSEPH H. WHITE, GEORGE W. WELLS, SAMUEL WATTS, ISAAC T. BURR, LUCIUS G. PRATT, WARREN SAWYER, A. WICKES, ALDEN SPEARE, FRANK MORISON, EDWIN H. ABROT, R. M. MORSE, JR., CHAS. R. CODMAN, G. SCHLESINGER & CO., GEORGE B. WILBUR, C. CALDER FOOTE, J. B. TILSTON, GEORGE F. TALBOT, J. H. HECHT, THOS. P. PROCTOR, JOHN J. DE WITT, CHARLES A. WELCH, E. R. MORSE & BRO., BLAKE BROS. & CO., PARKINSON & BURR, JOHN C. CHAFFIN, CO., WM. MINOT JR., ARTH. KENYON & DEWITT, HENRY WOODS, HENRY W. PUTNAM, E. Q. SYLVESTER, ARTHUR ROTCH, JOHN CONNESS, BREWSTER, COBB, ROYAL W. TURNER, EASTBROOK, EDWARD DALAND, ANDREW HICKS, E. PIERSON BEEBE.

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WILLIAM KNABE & CO. BIRMINGHAM, ENGLAND, and 104 Baltimore Street, New York, 115 Fifth Ave., Washington, at Market Place, E. W. TYLER, Sole Agent, 175 Tremont St., Boston.

GRATEFUL-COMFORTING. EPSS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. EPSS has prepared his breakfast tables with a delicately flavored beverage, which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be built up which will resist every tendency to disease. Hundreds of subtle maldies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal attack by keeping ourselves well fortified with pure blood, and a properly nourished frame." — Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelled thus: JAMES EPSS & CO., Homoeopathic Chemists, London, England.

WILLIAM H. PARMENTER, GEN. AGT., 60 STATE ST., BOSTON.